BHARAT

(INDIA)

AS SEEN AND KNOWN BY FOREIGNERS

R. S. Babasaheb Deshpande

SWADHYAYA-MANDAL
Killa-Pardi (Dist. Surat)

Rs 2/-

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स्वाध्याय-मण्डल
पारडी [जि. वलसाड]

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(INDIA)

AS SEEN AND KNOWN BY FOREIGNERS

By
ITIHAS BHUSHAN
Raosaheb G. K. *alias* **BABASAHEB DESHPANDE**
of the clan Vishwamitra
Retired Deputy Superintendent of Police, Intelligence
Department, Government of India; Author of
'*Escape of Shivaji the Great from Agra*',
'*A Call to Arms, Appeal to the Mahrattas*',
the 'YUDDHAGAN' and other War Songs.

With a Foreword by
Justice N. S. LOKUR, High Court Judge, Bombay.

Introduction by
Shrimant Balasaheb Pandit Pratinidhi, B. A.,
Rajasaheb of Aundh.

Benedictory Words by
Jagadguru Shri Shankaracharya (Dr. Kurtkoti)

1950

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BENEDICTORY WORDS

BY

Shri Shankaracharya (Dr. Kurtkoti)

1. Admired and extolled by many, but equally misunderstood and derided by some others, are the culture and religion, art and traditions, of the homeland of the Aryas, now known as India. All pæans of praise seem to fall short of the true measure of the incomparable greatness and the indescribable grandeur of this celestial land even as all the contumely of the ignorant and the calumny of the undiscerning have left her untouched. And she shall remain as ever the land of mystery.

2. Perhaps with a view to presenting a picture for truer appreciation of this great country and of her immortal history, R. S. Babasaheb Deshpande has compiled a book named " *India as Seen and Known by Foreigners* ". Today when the world is aspiring for a new order, it is but meet that the undying Aryan pattern that has stood the test of centuries be held up for serious consideration. The author was once in the Police service of the British Government in India, but the book leads one to think that he never forgot he was heir to the Aryan heritage.

3. Though the book is merely a collection, collation and compilation of various extracts from the works of reputed writers, it is an interesting compendium of the observations of foreigners on India and Indian affairs, showing the reader how a sojourn in the sacred land and

contact with her noble sons affected and influenced the Huna, the Mlenchha and the Yavana, as also the foreign pilgrim and politician, trader and invader.

4. The somewhat laborious task of compiling these choice extracts is in itself a testimony to the patient industry, as much to the undeniable patriotic fervour of the author who, after his retirement from the Police service. seems to have resolved that his future be an atonement in the service of his motherland. I have known him since his Police service days, and it was even then that I found in him representing on a small scale a natural tendency towards Aryan culture.

5. If all the " tit-bits " culled at random and thus dished up by him serve only as an appetiser, and a taste for more and more be created in the mind of the reader, I am sure the author will have been more than amply rewarded. I wish this becomes a reality and the author's task fruitful.

8th July 1942,
Ashadh Vadya 11, 1864.

WITH BLESSINGS

—0—

FORWARD

BY

Justice Narayan Swamirao Lokur, LL.B.,
High Court Judge, Bombay.

There was a time when foreigners flocked to India to see and admire her beauty and culture. India was an ideal place for them to spend their holidays. She had reached the zenith of civilization when the West was still in the dark. Philosophy, Yoga, Music, Astrology and other sciences were all perfected here centuries ago. But they did not keep pace with the march of time. Various causes brought on lethargy and a love of easy-going life. One of the best remedies to shake them off is to know what others have said about the glory of Indians and to compare it with our present condition. Rao Saheb Deshpande has done a great service to this country by collecting what others have said about her. He has done a good deal of research into the history of India and this collection will certainly add to his reputation as a scholar of Indian History. I have gone through his manuscript which he kindly allowed me to see and I am sure he will feel his labours recompensed if the collection serves as an inspiration to get rid of the inferiority complex, with which so many of us seem to have been beset. I hope that this collection will be widely read, as it well deserves to be.

Bombay.
28-8-1942. **N. S. Lokur.**

INTRODUCTION

By **Shrimant Balasaheb Pandit Pratinidhi**, B. A.,
Raja Saheb of Aundh.

This small booklet named "*India As Seen and Known by Foreigners*" compiled by Raosaheb Gangadharrao Babasaheb Deshpande, is very interesting and instructive from several points of view. It is an eye-opener to the Indian youths of to-day in particular, who are habituated to think superficially and in a shallow way; and belittle and jeer at everything that is Indian. India to them has been a synonym for what is crude, archaic and out of date. They unfortunately regard India as a store-house of everything that is backward and barbarous. It is undoubtedly true that owing to various causes we have absolutely forgotten the basic values of old things and the eternal principles underlying our social institutions, religion and philosophy. But we cannot at the same time ignore the fact that our forefathers regarded this Holy Land of India as worthy to live in for Gods, and to them it was a great fortune to be born in India. Their praise was not altogether unfounded. India is in fact the only country in the whole world which has the loftiest peaks of the Himalayas and the purest streams of the Ganges and the Jamna.

This country is the cradle of not less than four world Religions and has created personalities like Shri Ram, Shri Krishna, Gautama Buddha, Mahavir, Shankaracharya, Maha Rana Pratap and the great Shivaji. By laziness, lethargy, foreign aggression and several other causes, true India lost its glamour and grandeur and we became degenerated socially, politically, economically and philosophically. Thanks to our association with the Western world and Western scholars, who learnt with great avidity, assiduity and pains the Sanskrit language and with sympathetic interpretation, made known not only to us but to the whole world, the buried and unknown beauties of India in the field of philosophy, religion and other branches of human culture.

The Western world was taken by surprise but was candid enough to recognise the debt of India to the ancient world.

There was, and is still, a tendency in the Western scholars to bring the date of this great Indian civilization nearer to the Christian era, as they are rather shy to acknowledge that India was wise, when the rest of the world was wild. But such attempts at belittling the civilization of India have been successfully met with by eminent Indian scholars like the late Justice Ranade, Justice Telang, Dr. Sir R.G. Bhandarkar, Lokamanya B. G. Tilak, Rao Bahadur C. V. Vaidya and great scholars of world-wide reputation in Bengal and Madras. India has been now unequivocally recongnised as a cradle of the world civilization in physics as well as metaphysics.

There is a school of thought flourishing not only in India but all over the world to-day to discourage any attempt to rake up the annals of past history. To them it is only a post-mortem attempt, which creates unnecessary pride and ill-will without helping to improve the present state of things. To a certain extent this objection seems to be true, in as much as history is learnt only for glorification of the past, without finding out any philosophy from it. Like other branches of knowledge history also is a science, which has its premises and conclusions and the investigations in the past history of India will immensely help us to better our lot and make our lives sublime like those of our fore-fathers, provided we find out the causes that helped them. Our fore-fathers were neither fools nor angels but were men of the strongest common sense, who, during these dark ages of limited means, left no branch of human knowledge untouched and made progress, which has been a matter of great revelation and wonder for the whole world. India survived through all the internal and external shocks and this by itself is a sufficient reason to hope for her bright future even in her these blackest days.

Itihas Bhushan Rao Saheb Babasaheb Deshpande spent the prime of his youth in serving the Police Department of the British Government. With his sheer ability he rose to the post of a Deputy Superintendent of Police in the Intelligence Department of the Government of India, from the rank of a Head Constable in the Armed Branch, which shows his capacity of work and high intellect. His experiences as a Police Officer have been most thrilling and most extraordinary. Immediately on his retirement from service, he took up the study of Indian history and specially Mahratta History, of which he was already a student and published his famous book entitled "*Escape of Shivaji the Great from Agra.*" It is a very interesting and fascinating book, full of romantic facts. It was very well received not only in India, but all oevr the world.

Like our old Indian sages, Rao Sahed Babasaheb Deshpande is one of those who take extreme delight in work and prefer to wear out than to waste. His present book shows what great labour he has taken in going through an expansive and vivid field of authors and selecting from their works relevant extracts explaining the greatness of India in various fields. He has done all this work at the age of 74. These extracts are the certificates from foreigners and it is a pity that we need them to know our own selves and our true worth. But this laborious work of Rao Saheb Deshpande will amply serve its purpose, only when the Indian youths will thoroughly be roused to a sense of their duties and they will rush forth to work in all fields of human activity and brighten the name of their Mother-country, as their great forefathers did of old.

AUNDH
17th August 1942
Rajshaka 269.

Bhavanrao Pratinidhi,
Raja Saheb of Aundh.

—o—

PREFACE

मना माजि जो हेत तो चेतवावा। बरा गुण तो लाग वेगें धरावा॥

— श्रीसमर्थ

"Works in moments of insight willed,
Through years of labour are fulfilled."

Gentle Reader, I crave your indulgence to read carefully the contents of the booklet I present to you. My object in undertaking the collection, collation and compilation of various extracts from the books of very eminent authors all over the world, is to disabuse the minds of those of our people, of the wrong impressions they have formed of their ancestors and of themselves and to let them know that they have been, and are still capable of doing things which have been and will still be the admiration of the whole world. The great Prof. Max Muller has said:—" A people that can feel no pride in the past, in its history and literature, loses the mainstay of its national character." The immortal Swami Vivekanand says:—

" In religion lies the vitality of India, and so long as the Hindu race does not forget the great inheritance of their fore-fathers there is no power on earth to destroy them. Nowadays everybody blames those who constantly look back to their past. It is said that so much looking back to the past is the cause of all India's woes. To me, on the contrary, it seems that the opposite is true. The more the Hindus study the past, the more glorious will be their future and who ever tries to bring the past to the door of every one, is a great benefactor of the nation.," "The Indian nation cannot be killed. Deathless it stands and it will stand so long as that spirit shall remain as the background, so long as her people do not give up their spirituality. Beggars they may remain, poor and poverty-stricken, dirt and squalor may surround them, perhaps throughout all time; but let them not give up their God let them not forget their past and let them not also forget that they are the children of sages and heroes. "

" *My Master* " by Swami Vivekanand.

Justice Sir John Woodroffe of the Calcutta High Court says :—

" It has been rightly said that the saying " for what is a man advantaged if he gain the whole world and lose himself or be cast away ? " applies not only to the individual but to the racial soul. This self-maintenance of the Indian civilization is also for the world's good. Its future advance depends on the guarding of all its spiritual and cultural wealth, not by the neglect or abandonment of any of it. The universe is the body of the Lord and every fraction of it is, as such, sacred. In the light of this idea when once fully grasped, it will be seen that whilst it is the duty of each man and each people to uphold sincerely and with right motive their-selves and their interests, it is not their own good but that of the world which they thus, under the guidance of Ishwara, ultimately serve. " ('*Is India Civilized* ? Pp. 82 to 86.) Further on he says:-

" India lives because the world-purpose, which she has to fulfil ; because the world will be enriceed by what she can give to it. The Indian youth of to-day are the custodians. Proud of their guardianship, let them cast aside false shame of themselves and of their own and also all fear of sloth. "

Dr. Enfield in his *History of Philosophy*, Vol. I, on page 65 says:—

" We find that India was visited for the purpose of acquiring knowledge by Pythagoras, Anaxarches, Pyrrho, and others who afterwards became eminent philosophers in Greece. Some of the doctrines of the Greeks concerning nature are said to have been derived from the Indians. "

I want my people to read these extracts and to think for themselves. And I can assure them that they will begin to think in the right direction. we have to learn a great deal from every body but certainly not at the cost of ourselves and our nation. We have to move with the times but not to be lost or swept off the face of the earth, We have to maintain our civilization at any cost, and hence this humble attempt of mine to induce the younger generation to read carefully and digest the material so placed before them. If they do come to like it, I promise them I shall try to serve them with greater zeal and affection and will place before them still more material of vital interest which I am sure they will like. They will know what their ancestors were like and what legacy they have left not only to them but to the whole world for their benefit and guidance. No adoration only, but the best way is to try to imitate and assimilate.

I am very much indebted to all those authors from whose books I have taken the extracts and especially to the author of the Hindu Superiority, who inspired me to undertake this work. I need hardly say how much I am obliged to Mr. Sardesai of the Samarth Bharat Press for helping me in gettting out this book in its neat and handy and graceful form. I am thankful to Mr. Ambike, Editor of 'Maha-Rashtra' Magazine for preparing the index and for general help.

I cannot sufficiently express my sense of indebtedness to Judge Mr. Lokur and to Shrimant Balasaheb Pandit Pratinidhi, Rajasaheb of Aundh, for very kindly and promptly acceding to my request to write the foreward and introduction to this booklet and thus encouraging me to carry on my work. I can hardly adequately express my sense of great gratitude to Jagadguru Shri Shankaracharya, Dr. Kurtkoti, for his benedictory words in appreciation of this booklet. His encouraging words will enable me to carry on my work with greater zeal in future. May their pious wishes be fulfilled and Heaven guide our youths and lead them in the right direction.

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time.

गायन्ति देवाः किल गीतकानि
धन्यास्तु ते भारतभूमिभागे
स्वर्गापवर्गास्पदमार्गभूते
भवन्ति भूयः पुरुषाः सुरत्वात्

विष्णु. पु. १. ३. ३४

" Thus do the Gods sing the glories of Bhāratvarsha; more fortunate than we, are they who are born in that land wherein lies the veritable road to Heaven and Salvation. "

Dāsa Vishrāma Dhām
Poona 4,

Gokul Ashtami,
2nd September 1942.

Baba Deshpande.

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BHARAT

(INDIA)

As seen and known by foreigners

ABDULLA WASSAF writing in the 14th century A.D. in his history *Tazjiyat-ul-amsar* says :—

India described.

" India according to the concurrent opinion of all writers, is the most agreeable abode on earth and the most pleasant quarter of the world. Its dust is purer than air, and its air is purer than purity itself. Its delightful plains resemble the garden of paradise. If it is asserted that paradise is in India, be not surprised because paradise itself is not comparable to it. "

AMPTHILL, LORD, Governor of Madras, while declaring open the Madras King Institute of Preventive Medicine, Feb. 1905, said :—

Medicine and Sanitary reforms of the Hindus.

" The people of India should be grateful to Col. King for having pointed out to them that they can lay claim to have been acquainted with the main principles of curative and preventive medicine at a time when Europe was still immersed in ignorant savagery. I am not sure whether it is generally known that the science of medicine originated in India, but this is the case, and the science was first exported from India to Arabia and thence to Europe. Down to the close of 17th century, European physicians learnt the science from the works of Arabic doctors; while the Arabic doctors many centuries before, had obtained their knowledge from the works of great Indian physicians such as Dhanwantari, Charaka and Sushruta. It is a strange circumstance in the world's progress that the centre of enlightenment and knowledge should have travelled from East to West, leaving but little permanent trace of its former existence in the East.

Now we are beginning to find out that the Hindu Shastras also contain a Sanitary Code no less correct in principle, and that the great law-giver Manu was one of the greatest sanitary reformers the world has ever seen."

BARTH in his book *Religions of India* says :—

Vedas.

" These alone are sufficient to prove if necessary, how profoundly sacerdotal this poetry (Vedas) is, and they ought to have suggested reflections to those who have affected to see in it only the work of primitive shepherds celebrating the praises of their Gods as they lead their flocks to the pasture. "

BARTHOLEMY, SAINT HILAIRE, thus speaks of the Mahābhārat in the *Journal des Savantes* of Sept. 1886 :—

Mahabharat

" When a century ago (1785) Mr. Wilkins published in Calcutta an extract from the grand poem (Mahābhārat) and made it known through the episode of the Bhagavadgitā the world was dazzled with its magnificence. Vyasa the reputed author of the Mahābhārat appeared greater than even Homer and it required a very little indeed to induce people to place India above Greece. It has not the less been admitted that this prodigious Hindu epic is one of, the grandest monuments of its kind of human intelligence and genius. "

BEAL, S., author of the *Buddhist Record of the Western World*, Vol. II., p. 269, says :—

Residence in foreign lands.

" The obnoxious prohibition to cross the Attock is of recent origin. The Hindu possession of the Afgan (ahigan) and Persian territories was a relic of their ancient conquest, So late even as the first few centuries of the Christian Era, the Hindus lived in thousands in Turkistan, Persia, and Russia. The Chinese traveller Hieuen Tsang (630 A. D.) noticed that in the chief cities of Persia, Hindus were settled enjoying the full practice of their religion. "

BESANT, Mrs. ANNIE, says :—

India's Religion.

" It was India's mighty religion that formed her claim to greatness amongst the world's people. Rome had passed and left her ruins; and Greece had passed and left her literature; India older than Greece or Rome—India that was old before Egypt was born—India that was ancient before Chaldia was dreamt of— India that went back thousands of centuries before Persia had come to the front,—India was still a living nation, when the nations of the past were dead, and their dust had vanished from the surface of the globe. Why was it that amongst such ancient civilization, hers alone was living at the present day ? Why was it that amongst so many ruins India had still a future, as well as the memory of the past ? In the history of the world, India had lived because India's was the spirit of humanity which could not die. She was the earliest of the Aryan peoples, the first born of the mightiest races. "

—*India and its Mission, Lecture 1914.*

Says she :—

India the mother of religion

" India is the mother of religion. In her are combined science and religion in perfect harmony, and that is the Hindu religion, and it is India that shall be again the spiritual mother of the world. "

Says she :—

Loftiness of the Vedanta

" Nothing deeper and loftier can be offered to the Hindu in religious philosophy than his Vedanta. In the Upanishads, lies the philosophy of India. In real fact Hindu-

ism has something to offer which is suited to all minds."
—*Indian Magazine and Review;* Sept. 1891.

BIORNSTIERNA COURT, in his most invaluable book *The Theogony of the Hindus*, says :—

Civilization of the Hindus.

"No nation on earth can vie with the Hindus in respect of the antiquity of their religion. It is there (Aryavarta) we must seek not only for the cradle of the Brahmin religion but for the cradle of high civilization of the Hindus, which gradually extended itself in the West to Ethiopia, to Egypt, to Phœnicia, in the East to Siam, to China and to Japan, in the South of Ceylon, to Java and to Sumatra, in the north to Persia, to Chaldia (चोल द्वीप) and to Colchis whence it came to Greece and to Rome and at length to the remote abode of the Hyperboreans."
—P. 168.

Says he :—

Hindu migration to Scandanavia.

"It appears that the Hindu Settlers migrated to Scandanavia before the Mahābhārat war, taking their philosophy and religion with them but were soon absorbed by the natives owing to their inferior numbers. Several names of Hindu mythology are recognised in Egypt thus :— Ammon the Supreme God of the Egyptian (Haya–Gopatians) corresponds to AUM ओम् of the Hindus, and the Brahmanical Shiva is found in the temple to which Alexander the Great made his pilgrimage from Egypt and which yet bears this name. These resemblances between the 2 systems of religion prove that the one is derived from the other. Count B. proves conclusively that the Hindu religion is the source of the Egyptian religion:—

(1) It is testified to by Herodotus, Plato, Solon, Pythagoras, and Philostratus that the religion of Egypt proceeded from India.

(2) It is testified by Neibuhr, Valentia, Champollian and Waddington that the temples of upper Egypt are of greater antiquity than those of lower Egypt; that the temples in Meroe are more ancient than those of Elephantine and Thebes (Shiva); these more ancient than the temples of Tentyra and Abydos; and these again more ancient than those of Memphies, Heliopolis and Sais, that consequently the religion of Egypt according to the testimony of those monuments, proceeded from the south which cannot be from any other land than from Ethiopia and Merdo to which country it came from India as testified by the above named Greek authorities.

(3) The chronicles founded in the temples of Abydos and Sais and which have been transmitted to us by Josephus, Julius Africanus, and Eusebius (सुशेब्य) all testifiy that the religious system of the Egyptians proceeded from India.

(4) We have Hindu chronologies (besides those of Purāṇas concerning the Yūga which are nothing but astronomical allegories) which go still further back in time than the tables of the Egyptian Kings according to Manetho.

(5) There is a tradition among the Abyssinians (Ab-u-Sin, Water of the river Sindh + ia = Country) which they say they have possessed from time immemorial, and which is still equally received among the Jews and the Christians of that country, that the first inhabitants (they say Cush, grandson of Noah (Mnuh = म्नुः = मनु with his family) came over the chain of mountains which separates the highlands of Abyssinia from the Red Sea and the straits of Babil Mandeb from a remote southern country. The tradition further says that they built the city of Axum early in the days of Abraham and that from thence they spread themselves following the river Nile downwards until they become (as Josephus says) Meroetes namely the inhabitants of that part of Nubia, (Nov = New + ia = the new country) which being situated between the Nile (नीला) and its conflux the Atbara (अत्वरा no hurry) forms what is commonly called the island of Meroe (मेरु) from which they spread further down the river to Egypt (Ægoptia of the Greeks and Haya + Gupta + ia हयगोप्तीय of the Hindus). Count B. thus concludes "it appears from the above mentioned grounds that the Hindus have a greater claim to the primogeniture of religion and consequently to the primogeniture of civilization than the people of ancient Egypt."

—Pp. 43 to 46.

(6) *The Cosmogony* of the whole world (जगदुत्पत्ति) has been derived from India. That the Greeks derived theirs from the Hindus may be seen in the accounts which Damascius has given of the doctrine of Orpheus. It is as follows :—" In the beginning Kronos (Sun) who out of chaos created Œther (day) and Erebos (night), therein he laid an egg from which came Phanes furnished with three heads (The Brahman Trimurti). Phanes created the man and the woman from whom the human race is derived. The Cosmogony of the Egyptians also adopts the Hindu egg which derived into two-formed heaven and earth (vide Deodorus and Plutarch, Pp. 130-131).

(7) The Mosaic system of cosmogony was derived from India. Count B. says : " If we reflect upon all these testimonies respecting Moses (महेश) and consider the place (Heliopolis हेलीपुर) where he studied and if we also recollect that the religion of the Egyptians was derived from India, we thus find a clue from whence Moses must partly have obtained his cosmogony and also his religious system, which, like the Vedas, was constructed upon monotheistic principles. " —P. 144.

(8) The present cosmogony prevalent in the Christian and Mahomedan countries is also of Indian origin.

The Buddhistic cosmogony is as follows :—In the beginning the earth was uninhabited, at which time the inhabitants of Heaven or of Bhuvana used to visit the earth. These glorious beings consisting of men and women through the purity of their spirit, had never yet cherished any sensual desires, when Adi Buddha (the Supreme God) infused into them the desire to take the fruit of a tree resembling the almond which excited the sensual appetite in them and they afterwards disdained to return to Bhuvana and thus became the parents of the human race. That this is the source from which the Bible and the Quran derived their common system of cosmogony, there can scarcely be any doubt. It is thus perfectly clear that every system of cosmogony whether ancient or modern, owes its origin to the Hindus. "

—*Theogony of the Hindus*, p. 79, Vol. III.

Says he :—

Indian metaphysics
आध्यात्मविद्या वा
अतींद्रियविद्या.

" In a metaphysical point of view we find among the Hindus all the fundamental ideas of these vast systems which regarded merely as the offspring of phantasy, nevertheless inspire admiration on account of the boldness of flight and of the faculty of the human mind to elevate itself to such remote ethereal regions. We find among them all the principles of Pantheism, Spinozism, and Hegelianism of

God as being one with the universe; of the eternal spirit descended on earth in the whole spiritual life of mankind; of the return of the emanative sparks after death to their divine origin; of the uninterrupted alternation between life and death, which is nothing else but a transition between different modes of existence. All this we find among the philosophers of the Hindus exhibited as clearly as by our modern philosophers more than three thousand years since." Pp. 29-30.

Says he :—

Indian Philosophy.

" In respect of philosophy the Hindus were far in advance of the philosophy of Greece and Rome who considered the immortality of the soul as problematical." —P. 27.

" The Egyptians derived their religion, mythology and philosophy from the Hindus and that the Greek philosophy too was indebted almost wholly to the Hindu Philosophy, for its cardinal doctrine has also been shown by eminent orientalists. The resemblance between the Hindu and Greek Philosophy is too close to be accidental. The Hindus being far more advanced must have been the teachers and the Greeks the disciples. "

Says he :—

Indian Astronomy.

" Pārāshar had read in the divine book of the heavenly firmament long before the Chaldees, the Arabs and the Greeks."

P. 33.

Says he :--

" These sublime ideas cannot fail to convince us that the Vedas recognise only one God, who is Almighty, Infinite, Eternal, Self-Existent, the Light and the Lord of the universe. " —P. 53.

Oneness of God

Says he :—

" What may be said with certainty is that the religion of China came from India. The literature of India makes us acquainted with a great nation of past ages, which grasped every branch of knowledge and which will always occupy a distinguished place in the history of the civilization of mankind. " —P. 85.

Religion of Chiana from India.

Says he :—

" On comparing the religious systems of the Egyptians and the Hindus we are struck by their resemblance to each other. Both proceed from monotheistic principles and degenerate into polytheistic heathenism though rather of a symbolic than of a positive character. The principle of trinity with that of the unity, the pre-existence of the soul, its transmigration, the division of castes into priests, warriors, traders and agriculturists are the cardinal points of both systems. Even the symbols are the same on the shores of the

Religious systems of the Hindus and Egyptians

Ganges and the Nile. Thus we find the Lingam of the Shiva temples of India in the Pohallus of the Ammon temples of Egypt—a symbol also met with on the head-dress of Egyptian Gods. We find the lotus flower as the symbol of the Sun both in India and Egypt and we find symbols of the immortality of the soul in both countries. The power of rendering barren women fruitful ascribed to the temple of Shiva in India was also ascribed to the temple of Ammon in Egypt, a belief retained to our days, for, the Bedouin women may still be seen wandering around the temple of Ammon for the purpose of obtaining the blessing. "   —Pp. 40–41.

Says he :—

Scandanavian Myths.

" We have here (in Scandanavia) another proof that the myths of the Scandanavians are derived from those of the Hindus. "   —P. 169.

Says he :—

" The Druids in ancient Britain appear to have been Buddhistic Brahmins. "   —P. 104.

BOURNOUF, PROFESSOR, Says :—

India's Spirituality and other qualities.

" Indians are a nation rich in spiritual gifts and endowed with peculiar sagacity and penetration. "

Says he :—

" Still, if our course be consecrated to philology, we

Study of India.

will not therefore banish the study of facts and ideas. We will not close our eyes upon the most brilliant light that has come from the East; and we will endeavour to comprehend the grand spectacle presented to us. We will study India with its philosophy and its myths, its literature, and its laws, in its language. Nay, it is more than India, it is a page of the origin of the world that we will attempt to decipher. We are deeply convinced, that in the same proportion as the study of words (if it be possible), without that of ideas, is frivolous and worthless, that of words, considerded as the visible symbols of thought, is solid and fruitful. There can be no genuine philology without philosophy." (**Discourse on the Sanskrit and its literature pronounced at the College of France.**)

BROWN, Mr. W. D., Says :—

Hindu the parent of the literature and theology of the world.

" **By careful examination the unprejudiced mind cannot but admit that Hindu is the parent of the literature and theology of the world.** The researches and the investigations made in Sanskrit language, which was once spoken in India, by scholars like Max-Muller, Jacolliott, Sir William Jones and others, have found in the ancient records of India, the strongest proofs that thence were drawn many or nearly all the favourite dogmas which later theologians have adopted; and the strongest proofs show to the thoughtful student that the ancient Hindus were neither the practisers of idolatry nor the unlearned, uncivilized barbaric race they have usually been thought, but a people enjoying a measure of inspriation that might be invied by more pretentious nations. And I have not the least doubt that these translations of ancient Hindu literature will confound the so-called modern civilizations, but they will look upon India as a century flower once more coming into full bloom, wafting forth its delicious fragrance, and will bag for a slip from its branches."

CAIRD, SIR JAMES observes :—

Antiquity of the Hindu nation

" However it seems that some Westerners have not yet been aware that of all the nations in the world, the Hindus were the most ancient nation that was self-governed, although they have now fallen from their high estate. For, formerly, they enjoyed fully, and even now enjoy partially, the benefits resulting from their village communities as these are and have always been supposed to be the sheet anchor of Indian state-craft."

CALCUTTA REVIEW FOR DECEMBER 1861 :—

" Though now degraded and abased, yet we cannot

Greatness of the Hindu Race.

doubt that there was a time when the Hindu Race was splendid in arts and arms, happy in government, wise in legislation and eminent in knowledge. That the Hindus were in former times a commercial people we have every reason to believe. The labours of Indian loom have been universally celebrated, silk has been fabricated immemorially by the Hindus. **We are also told by the Grecian writers that the Indians were the wisest of nations, and in metaphysical wisdom they were certainly eminent; in astronomy and mathematics they were equally well-versed; this is the race who Dionysius records, first assayed the deep, and wafted merchandize to coasts unknown, those who digested first the starry choir, their motions, marked and called them by their names.** Hindustan has from the earliest ages been celebrated as one of the most highly favoured countries on the globe and as abounding in the choicest production both of nature and art.

CHAMBERS ENCYCLOPAEDIA, p. 337 :—

India described.

" India is an epitome of the whole world, and possesses all the leading features of other lands—the most bewitching scenery, the most fertile soil, the most dense forests, the highest mountains, some of the biggest rivers and intensely cold seasons may be found along with arid treeless deserts, sandy waterless plains and the hottest days, to a student of humanity or of nature, India even now is the most picturesque and the most interesting country in the world."

COLEMAN says :—

Qualities displayed by Indians.

"The sages and poets of India have inculcated moral precepts and displayed poetic beauties which no country in the world of either ancient or modern date need be ashamed to acknowledge." —*Mythology of the Hindus* P.7.

COSMA, DE COROS, a great Hungarian savant in his preface to *Tibetan Dictionary*, says :—

Study of Sanskrit in Hungry

"To his own nation he feels a pride in announcing that the study of the Sanskrit will be more satisfactory than to any other people of Europe. The Hungarians will find a fund of information from its study, respecting their origin, manners, customs, and language, since the structure of Sanskrit (as also of other Indian dialects) is the most analogous to the Hungarian, while it greatly differs from the langauages of occidental Europe. As an example of this close analogy, in the Hungarian language, instead of prepositions, postpositions are invariably used, except with the personal pronouns. These are formed in the Hungarian in the same manner as the Sanskrit."

COUSION, VICTOR, says :—

"In the philosophical monuments of India we dis-

Greatness of India

cover so many truths and truths so profound, making a contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before that of the East and to see in this cradle of the human race the native land of the highest philosophy."

CRUISER, an eminent French savant, says:—

India the cradle of the human race.

"If there is a country on earth which can firstly claim the honour of having been the cradle of the human race or at least the scene of primitive civilization, the successive developments of which carried into all parts of the ancient world, and even beyond, the blessings of knowledge which is the second life of man, that country assuredly is India."

CTESIAS THE GREEK states:—

"That the Hindus were as numerous as all the other nations put together."

—*Historical Researches*, Vol. II, Page 220.

DAVID, RHYS, in his *Buddhist India* says:—

Republic in India.

"And going so far back as the Buddhist period B. C. 600, we find aristocratic republics probably in full swing, in as much as, the records reveal the survival of Republican Governments, side by side with monarchies, with either complete or modified independence."

—Page 2.

DELBOS, M., GREAT SAVANT OF FRANCE, says :—

Civilization of India.

" The influence of that civilization worked out thousands of years ago in India, is round and about us, every day of our lives. It pervades every corner of the civilized world. Go to America and you find there as in Europe the influence of that civilization, which came originally from the banks of the Ganges. "

DICKENSON LOWES, PROFESSOR, says :—

Civilization of India.

" The civilization of India is so unique that the contrast is not so much between East and West as between India and the rest of the world. Thus India stands for something which distinguishes it from all other peoples, and so she calls herself a Karmabhumi as opposed to the Bhogabhumi of all other peoples. For this she has been wonderfully preserved until today. Even now (and in this consists one cause of the extraordinary interest which India arouses) we can see the life of thousands of years ago. Standing on the Ghats at Benares or by any village–well we are transported into the beautiful antique world. "

DUFFERIN, LORD, VICEROY OF INDIA says :—

West to learn from the East.

" **The West has still much to learn from the East** in matter of dress. "

EDINBURGH REVIEW, for October 1872, says :—

Antiquity of India.

" The Hindu is the most ancient nation of which we have valuable remains and has been surpassed by none in refinement and civilization; though the utmost pitch of refinement to which it ever arrived preceded in time the dawn of civilization in any other nation of which we have even the name in history, the further our literary enquiries are extended here, the more vast and stupendous is the scene which opens to us."

ELEADE DR. MIRCCA, Ph. D. of the University of Bucharest, says :—

Much to be learnt from India.

" It is a great source from which the entire philosohpy of the Orient has evolved and which in a very large measure has anticipated most of what we call modern philosophy. **India has much to teach Europe in Philosophy and Religion and I suppose that time has come when many European scholars will come to India to study her great thoughts.** " —*Free press of India*, Calcutta, 4-1-1929.

ELPHINSTONE, M. S., says :—

Bravery of the Hindus.

" The Hindus display bravery not surpassed by the most warlike nations, and will throw away their lives for any considerations of religion or honour. Hindu sepoys, in our pay have in two instances advanced after troops of the King's service have been beaten off; and on one of these occasions they were opposed to French soldiers. The sequel of this history will show instances of whole bodies of troops rushing forward to certain death. " —*Elphinstone's History of India*, p. 192.

Military Science.

Says he :—

" The most important part of Hindu battles is now a cannonade, in this they mostly excel, and have occasioned heavy losses to us in all our battles with them. Their mode is to charge the front and the flanks at once, and the manner in which they perform this manœuvre sometimes called forth the admiration of European antagonists. " —*Elphinstone's History of India*, p. 82.

Wisdom of the Hindus.

Says he :—

" In the knowledge of the being and nature of God the Hindus were already in possession of a light, which was but faintly perceived even by the loftiest intellects in the best days of Athens. " —*History of India*, Vol. I, p. 94.

Ethiopians a colony from India.

EUSEBIUS THE GREEK says :—

" That the Ethiopians emigrating from the river Indus settled in the vicinity of Egypt. " (*Barker's Edition* " *Merse* ").

GOLDSTUCKER, DR., says :—

Vedanta.

" The Vedanta is the sublimest machinery set into motion by oriental thought. "

GRIFFITH, in his *Translation of Vedas*, says :—

Rik.

" In the Rik, we find the people in a state of free activity and independence."

GRIFFITH, who superintended the copying of the Ajanta paintings by his students in The Bombay School of Art, says :—

Indian Painting.

" The artists who painted them were giants in execution. Even on the vertical sides of the walls some of the lines, which were drawn with one sweep of the brush, struck me as being very wonderful; but when I saw long, delicate curves drawn without faltering, with equal precision, upon the horizontal surface of a ceiling, where the difficulty of execution is increased a thousand-fold it appeared to me nothing less than miraculous. "

—*Indian Antiquary*, Vol. III, p. 24.

HAVELL, E. B., says :—

Architecture and art of painting of the Hindus.

" From this devout communion with nature in all the marvellous diversity of her tropical moods came the inspiration of an art possessing richness of imagery and wealth of elaboration which seem bewildering and annoying to our dull Northern ways of thinking. The true

Indian art is pure art, stripped of the superfluities and vulgarities which delight the uneducated eye. Indian art being more subtle and recondite than the classic art of Europe requires a higher degree of artistic understanding, and it rarely appeals to European dilletteante anatomy who with a smattering of perspective, anatomy and rules of proportion, added to their classical scholarship, aspire to be art critics, amateur painters, sculptors or architects and these unfortunately have the principal voice in art administration in India."

Indian Sculpture & Painting, p. 88 and 89.

Says he :—

Faulty education of the Indians.

" It must be peculiarly humilating to the Indians to be constantly told by their rulers that in political science India has never at any period of her history attained to the highest level of Europe; that Freedom has never spread her wings over their native land; that they are heirs to untold centuries of 'Oriental despotism' and must wait patiently until the highly cultural political fruits of the West can be successfully grown in the virgin soil of India. Whether unintentional or not, no greater spiritual injury can be done to a people than to teach them to undervalue or despise the achievements of their forefathers. To overvalue them can hardly be a mistake."

—*Introduction to Aryan Rule in India*, P. 8.

Says he .—

Right estimation of the Indian character.

" The great thinkers and social reformers of India, beginning with the Buddha grasped firmly one of the eternal verities generally ignord in Western politics, that ideas, good or evil, are more potent than armaments,—for, the spirit survives when the body is destroyed. It is, therefore, no less important for the State to purge the body politic of evil thinking than it is to stay an epidemic or provide efficient means of national self-defence. For that reason the philosophical debating halls, in which king and commoner met on terms of equality, always played a more important part in Indo-aryan politics than Councils of War, Acts of Parliament, or Royal Edicts; and for the same reason the political education of the Indian masses in the Dark Ages of European History was probably far better than that which obtains in most European countries in the twentieth century. Until British statesmen divest themselves of their fatal habit of judging Indian things by Western standards, they will never see them in the right perspective. " —P. 14.

Says he :—

" European art has, as it were, its wings clipped; it knows only the beauty of earthly things. Indian art soaring into the highest empyrean, is ever trying to bring down to earth, something of the beauty of the things above." *Indian Sculpture & Painting*, p. 24.

Says he :—

"To form a first estimate of any national art we must consider not what that art has borrowed, but that it has given to the world. Viewed in this light, Indian art must be placed among the greatest of the great schools, either in Europe or Asia. Some of the great art schools are entirely indigenous and self-contained in the archeological sense; there is none which did not borrow material from other countries and the schools of the Greece and Italy are no exceptions to the rule. What India borrowed from outside her own world, was repaid a hundredfold by products of her own creative genius. If she took this from here, that from there, so did Greece, so did Italy; but of what she took came higher ideals than Greece ever dreamt of and things of beauty that Italy never realised. Let these constitute India's claim to the respect and gratitude of humanity." *Indian Sculpture & Painting*, p. 169.

Speaking in 1908 A. D. of the influence of Indian art on the art of Europe and Asia, Mr. E. B. HAVELL, Says :—

"In the early centuries of the Christian Era and from this Indian source, came the inspiration of the great schools of Chinese painting, which from the 7th to the 13th centuries stood first in the whole world. The influence of India's artistic culture can be clearly traced not only in Byzantine art but in the Gothic Cathedrals of the middle ages. Europe is very apt to dwell upon the influence if Western art and culture upon Asiatic civilization, but the far gaeater iufluence of Asiatic thought, religion and culture upon the art and civilization of Europe is rarely appraised at its proper value From the sea-ports of her Western and Eastern coasts, India at this time sent streams of colonists, missionaries and craftsmen all over Southern Asia, Ceylon, Siam and for distant Combodia. Through China and Corea,Indian art entered Japan about the middle of the 6th century. About A. D. 603 Indian colonists frcm Gujerat brought Indian art into Java and at Borobudur (Veerbhadra) in Bali, in the 8th and 9th centuries Indian sculpture achieved its greatest triumphs. Some day when European art criticism has widened its present narrow horizon, and learnt the foolishness of using the art standards of Greece and Italy as a tape with which to measure and appraise the communings of Asia with the Universal and the Infinite it will grant the nameless sculptors of Borobudur (Veerbhadra) an honourable place among the greatest artist the world have ever known. "

—Havell's Indian Sculpture and Painting.

Says he :—

" If Indians were to apply to European art the same methods of exegesis as archæologists apply to Indian, it would be easy for them to leave Europe with hardly a shred of originality."

Havell's Indian Sculpture and Painting, p. 104.

Says he :—

" Europe of the present day has in art far more to learn from India than to teach." —p. 130.

HASSLER, DR. F. A., of America says :—

Mahabharat

" In all my experience in life, I have not found a work that has interested me as much as that noble production of the wise, and I do not hesitate to say, inspired men of ancient India. In fact, I have studied it more than any other work, for a long time past, and have made at least 1,000 notes which I have arranged in alphabetical order for the purpose of study. The Mahābhārat has opened to me, as it were, a new world, and I have been surprised beyond measure at the wisdom, truth, knowledge and love of the right which I have found displyed in its pages. Not only so, but I have found many of the truths which my own heart has taught me in regard to the supreme Being and His creation set forth in beautiful, clear language."

—Letter to P. C. Roy, 21-7-1888.

HEBER, BISHOP, says :—

Indians described.

" To say that the Hindus are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them. They are decidedly by nature a mild, pleasing intelligent race, sober and parsimonius and, where an object is held out to them, most industrious and persevering. They are men of high and gallant courage, courageous, intelligent and most eager for knowledge and improvement, with a remarkable aptitude for the abstract sciences, geometry, astronomy etc. and for imitative arts, painting and sculpture, dutiful towards their parents, affectionate to children, more easily affected by kindness and attention to their wants and feelings than almost any men I have met with. I have found in India a race of gentle and temperate habits with a natural talent and acuteness beyond the ordinary level of mankind. "

—*Bishop Heber's Journal II*, p. 329.

HEEREN, PROFESSOR, says :—

Hindu Colonisation.

" How could such a thickly peopled and in some parts overpeopled country like India have disposed of her super abundant population except by planting colonies: even though internecine broils had not obliged her to have recourse to such an expedient."

Historical Researches, Vol. II, p. 310.

Says he :—

"It is perfectly agreeable to Hindu manners that colonies from India i. e. Banian families should have passed over to Africa and carried with them their industry and perhapes also their religious worship. It is hardly possible to maintain the opposite side of the question viz., that the Hindus were derived from the Egyptians, for it has been already ascertained that the country bordering on the Ganges was the cradle of the Hindu civilization. Now the Egyptians could not have established themselves in that neighbourhood, their probable settlement would rather have taken place on the coast of Malabar. Whatever tradition and the express testimony of Eusebius confirming the report of migration from the banks of the Indus into Egypt, there is certainly nothing improbable in the event itself as a desire of gain would have formed a sufficient inducement."

—*Historical Researches*, Vol. II, p. 309.

Says he :—

India the home of knowledge and religion.

"India is the source from which not only the rest of Asia but the whole of Western world derived their knowledge and their religion.

—*Historical Researches*, Vol. II, p. 45.

Says he :—

The Vedas.

" The Vedas are without doubt the oldest works composed in the Sanskrit. Even the most ancient Sanskrit writings allow the Vedas as already existing. No country except India and no language except the Sanskrit can boast of a possession so ancient or so venerable. No nation except the Hindus can stand before the world with such a sacred heirloom in its possession, unapproachable in grandeur and infinitely above all in glory. The Vedas stand alone in their solitary splendour, serving as a beacon of divine light for the onward march of humanity."

Historical Researches, Vol. II, p. 127.

HINDMAN, Mr. H. H., the eminent British Publicist, says :—

India before the advent of the English.

" Many hundreds of years before the coming of the English, the nations of India had been a wealthy and highly civilized people. Their religious ideas and philosophic and scientific conceptions have greatly, influenced the prograssive races of the West. And yet, nine-tenths of what has been written by the British about India is so expressed that we are made to believe the shameful falsehood that stable and civilized Government in Hindusthan began only with the rule of the British."

HUEN TSANG, most famous of the Chinese travellers, says :—

"The Indians are distinguished by the straightforwardness and honesty of their character. With regard to riches they never take everything unjustly; with regard to justice, they make even excessive concessions. Straightforwardness is the leading feature of their administration." —Vol. II, p. 83.

HYNDMAN, H. M., says :—

"All Englishmen, who have known Hindus and who have studied the people of India, have admired and liked them and have considered them a very superior people. They are a race to be admired; yet the English papers treat them with contempt."

HUNTER, DR. SIR WILLIAM, says :—

Surgery and Medicine of the Hindus.

"The surgery of the ancient Indian physicians was bold and skilful. They conducted amputations, arresting the bleeding by pressure, a cup-shaped bandage and boiling oil; practised lithotomy; performed operations in the abdomen and uterus; cured hernia, fistula piles; set broken bones and dislocations; and were dexterous in the extraction of foreign substances from the body. A special branch of Surgery was devoted to rhinoplasty, or operation for improving deformed ears and noses and forming new ones, a useful operation which European Surgeons have now borrowed. The ancient Indian Surgeons also mention a cure for neuralgia, analogous to the modern cutting of the fifth nerve above the eyebrow. They were expert in midwifery, not shrinking from the most critical operations." *Indian Gazetteer, India*, p. 220.

JACOLLIOT, M. LOUIS, says :—

Attitude of the West towards India.

" The European when he first sets foot upon the soil of India, proud of the hisory and civilization of his fatherland, and crammed with extravagant prejudices, comes fully persuaded that he brings with him a morality the most lofty, a philosophy the most rational, and a religion the most pure; and then witnessing the impotent toils of Christian missionaries, murmurs his scorn of semi-brutified fanaticism."

—*La Bible daus L' Inde*, p. 15.

Says he :—

India the world's cradle.

" India is the world's cradle; thence it is that the common mother in sending her children even to the utmost West, has in unfading testimony of our origin bequeathed us the legacy of her language, her laws; her morale, her literature and religion.

" Traversing Persia, Arabia, Egypt and even forcing their way to the cold and cloudy north, far from the sunny soil of their birth; of the civilizations founded by them, splendid kingdoms may fall, and leave no ruins behind but some few ruins of sculptured columns; Manu inspired Egyptian, Hebrew, Greek, and Roman legislation and his spirit still permeates the whole economy of our European laws. "

—P. 8, Edition 1870.

Says he :—

Indian Civilization.

" The Indo-aryan civilization is an extraordinary pristine civilization which we Europeans have never yet surpassed. It is a civilization without a parallel that India has given to the world. "

—*The Bible in India*, p. 30.

Says he :—

India gives civilization to the world.

" India has given civilization to the world, India the initiatrix of ancient peoples. Traces of Hindu philosophy which appear at each step in the doctrines professed by the illustrious men of Greece abundantly prove, that it was from the East came their Science and that many of them no doubt drank deeply at the primitive fountain. Never did a civilization exist so especially constructed to brave ages, and to survive invasions of every kind, as the Brahmanical society, still in effective operation to-day, maugre the loss of its ancient prestige and political power. It was the model of all ancient societies who copied it more or less literally or rather who preserved the traditions borne to the four quarters of the globe by successive emigrations."

—*Hindu Origin of Hebrew & Christian Revelalion*, p. 59.

JERSY, THE COUNTESS OF, says in the Nineteenth Century:—

Religion.

" But to the higher caste Hindu (provided he knew anything about Hinduism) Christianity offers no solution to his doubts and to his fears. The doctrines of the Upanishads *satisfy the utmost longing of the mind.* The acute logic of the ancient Rishis has raised a bulwark of argument to support the huge fabric of Hindu thought. The doctrine of Karma offers the simplest and most reasonable answer to the obvious inequalities and striking contrasts in this visible world of happiness and suffering. The ferment and unrest of the soul in the search of knowldege is soothed and laid at rest when the object of contempla–

tion is reduced to figure-head and finally a point in space. The contemplation of paint in space results in a self-absorbing delight which knows no end, and which places the soul high obove all carnal wants and aspirations. This is the goal of Hindu philosophy. "

—*Times of India* (Weekly Edition), 25-5-1889.

JONES, SIR WILLIAM, says :—

Greeks, disciples of India.

" It is impossible to read the Vedant or the many fine compositions in illustration of it without believing that Pythagoras (Budhaguru) and Plato derived their sublime theories from the same fountain with the sages of India. "

Is India Civilized ? Chap. VII, p. 160.

LOTI PIERRE, the great Frenchman, writing to the President of the Comit Francou Hindou, thus expresses his veneration for India :—

Reverence for India.

" And now I salute thee with awe, with veneration and wonder, ancient India of whom I am the adept, the India of the highest splendours of art and philosophy; may thy awakening astonish that occident, decadent, mean, daily dwindling, slayer of nations, slayer of Gods, which yet bows down still, ancient India, before the prodigies of the primordial conceptions."

—*The Arya*, August 1914, p. 59.

MACAULAY, LORD, the well known Essayist, Statesman and Jurist, says :—

Liberty.

" Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free, till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into water till he had learnt to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever. "

—*Macaulay's Essays-Critical and Historical*, Pp. 19-20.
Longmans Green & Co. Eidition, 1877.

Says he :—

Civilization of the Indians.

" The Indians are quite as highly civilized as the victorious Spaniards. They had reared cities larger and fairer than Saragossa or Toledo, and buildings more beautiful and costly than the cathedral of Seville. They could show bankers richer than the richest firms of Barcelona or Cadiz, Viceroys whose splendour far surpassed that of Ferdinand the Catholic, myriads of cavalry and long trains of artillery, which would have astonished the great captains." —*Lord Clive*, by Macaulay, p. 497.

MACDONELL, PROFESSOR, says :—

Influence of Indian philosophy on the Western countries.

" According to Greek tradition, Thales, Empedocles, Anaxagoras Democritus and others undertook journeys to Oriental countries in order to study philosophy. The influence of Indian Philosophy on Christian Gnosticism in the second and third centuries seems at any rate undoubted. The Gnostic doctrine of the opposition between soul and matter, of the personal existence of intellect, will, and so forth, the identification of soul and light are derived from the Sankhya system. The division peculiar to several Gnostics of man into the three classes pnemnatikoi, psychikoi and hylikoi is also based on the Sankhya doctrine of the three Gunas. Again Barde-sanes, a Gnostic of the Syrian school who obtained information about India from Indian Philosophers, assumed the existence of a subtle ethereal body which is indentical with the Linga Sharira of the Sankhya system. Finally the many heavens of the Gnostics are evidently derived from the fantastic cosmogony of later Buddhism."

—P. 423.

Says he :—

" Sankhya Philosophy, for the first time in the

Sankhya Philosophy.

history of the world, asserted the complete independence of the human mind and attempted to solve its problems by the aid of reason." —P. 386.

Says he :—

Indian skill in surgery.

" In modern days European Surgery has borrowed the operation of rhinoplasty, or the formation of artificial noses, from India, where Englishmen became acquainted with the art in the last century." —P. 427.

Says he :—

Arabs learnt medical science from the Hindus.

" The effect of Hindu Medical Science upon the Arabs after about 700 A. D. was considerable, for, the Khalif of Baghdad caused several books on the subject to be translated." —P. 427.

Says he :—

Debt of Europe to India with regard to Science.

" In science too the debt of Europe to India has been considerable. There is, in the first place, the great fact that the Indians invented the numerical figures used all over the world. The influence which the decimal system of reckoning dependent on these figures has had not only on mathematics but on the progress of civilization in general, can hardly be over-estimated. During the eighth and ninth centuries the Indians became the teachers in arithmetic and algebra of the Arabs and through them of the nations of the West. Thus, though we call the latter science by an Arabic name, it is a gift we owe to India." —P. 424.

MAINE, SIR HENRY, sasy :—

Comparative Philology.

" India has given to the world, comparative philology and comparative mythology. India not only contains or to speak more accurately, an Aryan language older than any other descendant of the common mother tongue, but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas, Aryan beliefs, in a far earlier stage of growth and development than any which survive beyond its borders. There are undoubtedly in it the materials for a new science, possibly including many branches." —*Village Community*, p. 210.

Says he :—

Ignorance of India discreditable.

"Ignorance of India is more discreditable to Englishmen than ignorance of Roman law, and it is at the same time more unintelligible in them. It is more discreditable, because, it requires no very intimate acquaintance with contemporary foreign opinion. The ignorance is, moreover unintelligible, because knowledge on the subject is extremely plentiful and extremely accessible, since English society is full of men who have made it the study of a life pursued with an ardour of public spirit which would be exceptional even in a field of British domestic politics. "

—*Villgae Communities in the East and West*, Pp. 22-23.

MALCOLM, SIR JOHN, says :—

India compared with others.

" I cannot think t hat, if all the ranks of the different communities of Europe and India are comparatively viewed there is first ground for any arrogant feeling on the part of the former. "

—*Malcolm's Memoirs of India.*

Says he :—

Truthfulness and other qualities.

" The Hindu inhabitants are a race of men, generally speaking, not more distinguished by their lofty stature and robust frame than they are for some of the finest qualities of the mind–they are brave, generous, humane, and their truth is as remarkable as their courage. I have known innumerable instances of its (honour) being carried to a pitch that would be considered in England more fit for the page of a romance than a History. With regard to their fidelity, I think, as far as my knowledge extends, there is generally speaking, *no race of men more to be trusted.*"

—*Malcolm's Central India.*

MANNING, MRS., says :—

Bhagavatgita.

" Bhagavatgita is one of the most remarkable compositions in the Sanskrit Language. "

Says she :—

Superiority of the Hindus.

" The philosophy of the Hindus is another proof of their superiority in civilization and intellect to the moderns as well as the ancients. The Hindus had the widest range of mind of which man is capable."

—Vol. I, p. 114.

Says she :—

The Indian dress.

" **Any dress more perfectly convenient to walk, to sit, to lie in, it would be impossible to invent.** "

Ancient and Mediaeval India, Vol. II, p. 358.

Says she :—

" Geeta Govind is the finest extant specimen of

Hindu Lyric poetry and it is difficult to find in any language lyrics that can vie with it in melody and grace. Mr. Griffith says the exquisite melody of the verse can only be appreciated by those who can enjoy the original. ”

Excellence of Lyric poetry.

—*Ancient and Mediaeval India*, Vol. II, p. 269.

Says she :—

Surgical instruments of the Hindus.

“ The surgical instruments of the Hindus were sufficiently sharp, indeed as to be capable of dividing a hair longitudinally. ”

—Vol. II, P. 346.

Says he :—

Superior quality of Hindu steel.

“ The superior quality of Hindu steel has long been known and it is worthy of record that the celebrated Damascus blades have been traced to the workshops of Western India. It seems probable that ancient India possessed iron more than sufficient for her wants and that the Phœnicions fetched iron with other merchandise from India. ” Vol. II, Pp. 364-365.

MAURICE, REVEREND THOMAS, says :—

Origin of Druids.

“ The Asiatic origin of the Druids has long been an acknowledged point in the world of antiquities. Mr. Reuben Burrew, the great practical astronomer of India, was the first person, who, after a strict examination and comparison of their mythological superstitions and their periods directly affirmed them to be a race of emigrated Indian philoshophers. " —*Asiatic Researches*, Vol. II, P. 483.

Says he :—

The Druids.

" These priests (Druids), Brahmins of India, spread themselves widely through the northern regions of Asia even to Siberia itself, and gradually mingling with the great body of the Celtic tribes (Kālatoya people to the South of Kashmir) who pursued their journey to the extremity of Europe finally established the Druid that is Brahmin system of Superstition in ancient Britain. This I contend was the first oriental colony settled in these (British) islands. " —*Antiquities of India*, Vol. VI, Part I, P. 246.

MAX-MULLER, PROFESSOR, says :—

Advantage of Sanskrit.

" Sanskrit, no doubt, has an immense advantage over all the other ancient languages of the East. It is so attractive and has been so widely admired, that it almost seems at times to excite a certain amount of feminine jealousy. We are ourselves Indo-Europeans. In a certian sense we are still speaking and thinking Sanskrit; or more correctly Sanskrit is like a dear aunt to us and she takes the place of a mother who is no more. "

—*Chips from a German Work-shop*, Vol. I, P. 163.

Says he :—

Antiquity of the Vedas.

" In the Rigveda we shall have before us more real antiquity than in all the inscriptions of Egypt or Nineveh; not only old names and dates and kingdoms and battles but old thoughts, old faith, the old 'man' altogether old now, but then young and fresh and simple and real in his prayers and in his praises. The Veda is the oldest book in existence, more ancient than the Homeric poems, because it presents an earlier phase of human thought and feeling. "

—*History of Ancient Sanskrit Literature*, P. 557.

Says he :—

Attention to the Vedic literature.

" Whoever cares for the historical growth of our language, that is, of our thoughts; whoever cares for the first intelligible development of religion and mythology; whoever cares for the first foundation of what in later times we call the Sciences of astronomy, metronomy, grammar and etymology; whoever cares for the first intimations of philosophical thought, for the first attempts at regulating family life, village life, and state life, as founded on religion, ceremonial, tradition and contract must in future pay the same attention to the literature of the Vedic period as to the literature of Greece, Rome and Germany. "

—*India-What Can It Teach Us*, P. 88.

Says he :—

Greatness of India.

" If I were to ask myself from what literature we, here in Europe, who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India. " —*What Can India Teach Us*, P. 6.

MAX MULLER, in his address to the world-be Civil Servants, says:—

India, a paradise on earth.

" If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a paradise on earth— I should point to India. "

—*India-What Can It Teach Us*, P. 6.

Says he :—

India's claim to greatness.

" In the study of the history of human mind, in the study of ourselves, of our true selves, India occupies a place second to no other country. Whatever sphere of the human mind you may select for your special study, whether it be language or religion or mythology or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most instructive materials in the history of man are treasured up in India and in India only."

—*India-What Can It Teach Us*, P. 15.

Says he :—

Mythology of India, the mythology of other nations

" The mythology of the Greeks, the Egyptians and the Assyrians is wholly founded on the Hindu mythology. The poetry of Homer is founded on the mythology of the Vedas and without the Veda, he says, a little further, the science of mythology would have remained a mere guess-work and without a safe basis."

Says he :—

Primitiveness of the Vedic literature.

" The Vedic poets are primitive, the Vedic language is primitive, the Vedic religion is primitive and taken as a whole more primitive than anything else, that we are ever likely to recover in the whole history of our race." *What Can India Teach Us*, P. 124.

Says he :—

Religion.

" The corner-stone of Christian ethics ' Do unto others as thou wouldst they should do unto thee, ' is nothing more than the teaching of the great Yadnyavalkya who says :—' It is not our hermitage, still less the colour of skin that produces virtue, virtue must be practised. ' Therefore, let no one do to others what he would not have done to himself. "

—*India-What Can It Teach Us*, P. 74.

Says he :—

Historical records of the Hindus.

" What have we inherited from the dark dwellers on the Indus and the Ganges ? Their historical records extend in some respects so far beyond all records, and have been preserved to us in such perfect and such legible documents, that we can learn from them lessons which we can learn nowhere else. and supply missing links (which we can well afford to miss) the link between ape and man. "

—*India-What Can It Teach Us*, P. 21.

Says he :—

East the home of the Westerners.

" We all come from the East,—all that we value most has come to us from the East, and in going to the East, not only those who have received a special Oriental training, but

everybody who has enjoyed the advantages of a liberal, that is, of a truly historical education, ought to feel that he is going to his 'old house,' full of memories, if only he can read them."

—*What Can India Teach Us*, Pp. 31-32.

Says he :—

Study of Veda.

" I maintain then that for a study of man, or if you like, for a study of Aryan humanity, there is nothing in the world equal in importance with the Veda. **I maintain that to everybody who cares for himself, for his ancestors, for his history or for his intellectual development, a study of Vedic literature is indispensable: and that, as an element of liberal education, it is far more important and far more improving than the reigns of Bybylonian and Persian Kings,** aye even more than the dates and deeds of many of the kings of Judah and Israel.

We are still on the mere surface of Vedic literature and yet our critics are ready with ever so many arguments why the Veda can teach us nothing as to a primitive state of man. We mean by primitive the earliest state of man of which, from the nature of the case, we can hope to gain any knowledge; and here, next to the archives hidden away in the secret drawers of language in the treasury of words common to all the Aryan tribes and in the radical elements of which each word is compounded there is no literary relic more full of lessons to the true anthropologist, to the true student of mankind, than the Rigveda."

—Pp. 112–113

Says he :

The Rigveda

"The Rigveda is most ancient book of the Aryan world. The sacred hymns of the brahmanas stand unparallelled in the literature of the whole world. And their preservation might well be called miraculous."

—*Rigveda*, Vol. IV, P. 80.

Says he :—

The Vedas.

"The Veda has a twofold interest : It belongs to the history of the world and to the history of India. In the history of the world, the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives us the very words of a generation of men of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong forever to the Rigveda.

—*History of Sanskrit Literature*, P. 63.

Says he :—

The Vedas.

" The Vedas are the spring–heads of the thought, of the language, and of the poetry of India, which rise from depths inaccessible to foreign tributaries and whose earliest course we may follow step by step in the literature of the Brahmanas with greater accuracy than is the case in the early history of any other nation. " *Rigveda*, Vol. IV, P. 61.

Says he :—

No foreign element in the Vedas.

" After having carefully examined all the traces of supposed foreign influences that have been brought forward by various scholars, I think I may say that there really is no trace whatever of any foreign influence in the language, the religion or the ceremonial of the ancient Vedic literature of India. As it stands before us now, so it has grown up, protected by the mountain ramparts in the North, the Indus and the desert in the West, the Indus or what is called the sea in the South and the ranges in the East. It presents us with a home-grown poetry and a home-grown religion; and history has preserved to us at least this one relic, in order to teach us what the human mind can achieve if left to itself surrounded by a scenery and by conditions of life that might have made man's life on earth a paradise. "

—*India-What Gan It Teach Us*, Pp. 139-140.

MEGASTHENES, THE GREEK AMBASSADOR AT THE COURT OF CHANDRAGUPTA, says :—

Character of the Indians.

" Theft is of very rare occurence. The Indians confide in each other. Their houses and property they generally leave unguarded. These things indicate that they possess good, sober sense. " Fragment XXVII. This is confirmed by Hiuen Tsang, the Chinese traveller, a thousand years after Megasthenes.

Says he :—

Character of the Indians.

" I observed with admiration the absence of slavery in India, the chastity of the women, and the courage of the men. In valour they excelled all other Asiatics, sober and industrious, good farmers and skilfull artizans, they scarcely ever had recourse to a law suit and lived peaceably under their Native chiefs. "

—*Max-Muller's India, What Can It Teach Us*, P. 57.

Says he :—

Character of the Indians.

" Thefts were extremely rare and the Hindus honoured truth and virtue. "

–*India, What Can It Teach Us*, P. 55.

Says he :—

" The Hindus used letters for inscriptions on mile

Hindus' knowledge about letters and papers.

stones, indicating the resting places and distances. Curtius also says that the Indians (Hindus) wrote on soft rind of trees. Nearchus mentions that the Indians wrote letters on cotton that had been well beaten together. Father Pantino says that cotton paper was used in India before the Christian era." –*Historical Resources*, Vol. II, P. 107.

MILL, JOHN STEWART, the Historian says :—

What England would gain.

" If civilization is to become an article of trade between England and India, I am convinced that England will gain by the import cargo."

—*History of India*, Vol. I, P. 371.

MUNRO, SIR THOMAS, says :—

Treatment of the Hindus.

" It would be more desirable that we should be expelled from the country altogether than that the result of our system of Government should be such an abasement of a whole people.

—*India Reform Tracts*, VI, 112.

He says :—

Civilization of the Hindus.

" I do not exactly understand what is meant by the civilization of the Hindus, In the knowledge of the theory and practice of good government, and in an edution which by banishing prejudice

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and superstition, opens the mind to receive instruction of every kind, they are inferior to Europeans. But if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either luxury or covenience, schools established in every village for teaching, reading writing and arithmetic, the general practice of hospitality and charity, amongst each other, and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilized people, than the Hindus are not inferior to the nations of Europe."

Life of Munro by Gleig, Vol. II, P. 175.

MURRAY says :—

Splendour and Greatness of India.

"India has always appeared to the imagination of the Western world adorned with whatever is most splendid and gorgeous; glittering, as it were, with gold and gems, and redolent of fragrant and delicious odours. Though there be in these magnificent conceptions something romantic and illusory, still India forms unquestionably one of the most remarkable regions that exist on the surface of the globe. The varied grandeur of its scenery and the rich productions of its soil are scarcely equalled in any other country."

History of India, P. 1.

NAPIER, SIR CHARLES says :—

"Better soldiers or braver men I never saw, superior in sobriety, equal in courage, and only inferior in muscular strength to our countrymen. This appears to me, as far as I can judge, the true character of the Indian army in the three Presidencies, and I have had men of each under my command."

—*The Indian Review*, Calcutta, Nov. 1885, P. 181.

NIVEDITA, SISTER, in her book *Kedarnath and Badri Narayan*, says :—

Unity of India.

"The first impression gleaned from the pilgrimage as a whole is a deepened sense of Indian unity. And this is created in us, not only by the crowds of wayfarers—from the Punjab, Maharashtra, Madras, Malabar, the North-Western Provinces and Bengal—whom we meet or pass, hour after hour. It is also due to the fact that here on this northern pilgrimage, the great pujari-brahmins and mahants are all Deccanis. Even the Pandas on the Badri Narayan road are south country men. The mahants or as they are called, Raouls of Kedar Nath, Badri Narayan and other sacred places are bound to nominate their disciples from the south only. And thus is kept alive the tradition of these spiritual impulses which within the last thousand years have come always from the farthest end of India. First Magadha and then Dravid Desha has originated the waves that have transformed the Himalayas, but in either case the fact is equally conspicious, that the motherland is indeed one, that North and South are inextricably knit together and that no story of its analysed fragments, racial, lingual or political, could ever be the story of India. The Indian peoples have in the past known how to shape themselves as a unity, definite and coherent and behind them stands ever the motherland one from end to end. " —P. 4.

Says she :—

Pilgrimage in India and what does it teach.

" If any man doubts that Hinduism is the romance of India, let him make pilgrimage to the Himalayas and judge for himself. The famous shrines of Kedarnath and Badri Narayan are like the cathedral cities of two remote northern diocese upon which has broken for the last 2 thousand years the tidal waves of every great spiritual movement in Indian History. Usually a little late, for the Himalayas have not been central. They have been receptive, not creative. The forces that have over-swept them have all originated elsewhere. But sooner or later they have arrived. Sooner or later they have made their impress. Till today, any one who has thoroughly studied the country between Hardwar, Kedarnath, Badri Narayan and Kathgodam, cannot fail to know the story of his nation's past, at least in so far as that of his thought can make it clear. For while religion and philosophy are not the whole of the national life of India they are undoubtedly the key to that life. Hinduism gives a continuous precipitate as it were, from Indian history. It is a stratified deposit and each period of advancing thought has made its own contribution to the series."

—P. 75.

Northcote, Sir Stafford, the Secretary of State for India, afterwards Lord Iddesleigh, observed on 24–5–1867 —that the English Government—

How to behave towards the Indians.

" Ought to take a lesson from such circumstances. It would be absurd in them to say that there was not a large fund of statesmanship and ability in the Indian character. They really must be pround. They were always ready to speak of the English Government as so infinitely superior to any thing in the way of Indian Government. But, if the Natives of India were disposed to be equally critical, it would be possible for them to find out weak places in the harness of the English administration."

—*Hansard*, Vol. 187, P. 1068 .

OCKLEY, the Historian, says :—

India.

" If providence hath removed us to a greater distance from the influence of those genial rays which ripen the wits of the Eastern nations it hath made us abundant amends by indulging us in this conceit, that we are wiser than all the rest of the world besides. There are some sorts of pleasing madness of which it would be cruetly to cure a man. By bringing him to his senses, you make him miserable. You will ask me, perhaps, what is the meaning of all this? Why in good truth, the meaning of it is a just indignation against the impertinence of those who imagine that they know everything when in reality they know nothing, and to be more particular the folly of the Westerners in despising the wisdom of the Eastern nations and looking upon them as brutes and barbarians, whilst we arrogate to ourselves everything that is wise and polite. And if we chance to light upon a just thought, we applaud ourselves upon the discovery, though it was better understood three thousand years ago. This happens to us through what of good reading and true way of thinking, For, the case is this, that little smattering of knowledge what we have, is entirely derived from the East. They first communicated it to the Greeks, from whom the Romans had theirs. And after barbarity had spread itself over the Western world, the Arabians, by their conquests restored it again in Europe. And it is the wildest conceit that can be imagined for us to suppose that we have greater geniuses or greater application than is to be found in those countries."

—Ockley's *History of the Saracens*, Sixth edition, 1857. P. 337.

OKAKURA, IN HIS IDEALS OF THE EAST, says :—

China's debt to India.

" The religion and culture of China are undoubtedly of Hindu origion. Speaking of the missinory activity of Indian Buddhists in China, he says, that at one time in the single province of Loyang there were more than 3 thousand Indian Monks and 10 thousand Indian families to impress their national religion and art on Chinese soil. Count Bjornstjerna says : What may be said with certainty is that the religion of China came from India. " —*Ideals of the East*, P. 113.

OLCOTT, COLONEL, President of the Theosophical Society, says :—

Colonies sent out by India.

" We have a right more than suspect that India, eight thousand years ago, sent a colony of emigrants who carried their arts and high civilization into what is now known to us as Egypt. This is what Bengsch Bey, the most modern as well as the most trusted Egyptologer and antiquarian says on the origin of the old Egyptians. Regarding these a branch of the Caucasian family having a close affinity with the Indo-Germanic races, he insits that they migrated from India long before historic memory and crossed that Bridge of nations, the Isthmus of Suez to find a new fatherland on the banks of the Nile. The Egyptians came according to their own records, from a mysterious land (now shown to be on the shore of the Indian ocean (the sacred Punt; the original home of their Gods who followed thence after their people who had adandond them to the valley of the Nile, led by Ammon Hor, and Hathor. The region was the Egyptian ' Land of the Gods. ' Pa–nuter in old Egyptian or Holy–Land and now proved beyond any doubt to have been quite a dfferent place from the Holy Land of Sinai. By the pictorial Hyroglyphic inscription found (and interpreted) on the walls of the temple of the Queen Haslitop at Dar-el-Babri, we see that this Punt can be no other than India. For many ages the Egyptians traded with their old home and the reference here made by them to the names of the Princes of Punt and its fauna and flora, especially the nomenclature of various precious woods to be found in India, leave us scarcely room for the smallest doubt that the old civilization of Egypt is the direct outcome of that of the older India."

—*Theosophist*, March 1881, P. 123.

Says he :—

Astra Vidya in India.

" Astra Vidya, a science of which our modern professors have not even an inkling (in Europe, poisonous gases have been invented in war for the first time in 1915 A. D.) enabled its proficient to completely destroy an invading army, by enveloping it in an atmosphere of poisonous gases, filled with awestriking shadowy shapes and with aweful sounds."

—*Theosophist*, March 1881, P. 124.

Says he :—

Odic aura.

" The human system in common with every animate and inanimate natural object, and with the whole starry heavens, is pervaded with a subtle aura, or, if you please, imponderable fluid, which resembles magnetism and electricity in certain respects, and yet is analogous with neither. This aura, while radiating in a faint mist from all parts of our bodies, is peculiarly bright about the head, and hence the aureole. In fact, says Col. Olcott, we see that Reichenbach (Bason Von Reichenbach, an Austrain chemist of eminence) was anticipated by the Hindus in the knowledge of the Odic aura. And yet we might never have understood what the nimbus about Shri Krishna meant, but for this Vienna Chemist, so perfect is the sway and ignorance over this once glorious people."

—*Olcott's Speech in Calcutta*, 5-4-1882.

Outflow of Aryan thought towards the West.

Says he :—

" The modern school of comparative philosophy traces the migration of the Aryan civilization into Europe by a study of modern languages in comparison with the Sanskrit. And we have an equally, if not a still more striking means of showing the outflow of Aryan thought towards the West in the philosophies and religions of Babylonia, Egypt, Greece, Rome and northern Europe. One has only to put side by side the teachings of Pythagoras, Socrates, Plato, Aristotle, Homer, Zens, Hesiod, Cicero, Scolvola, Varro and Virgil with those of Veda Vyasa, Kapila, Gautama, Patanjali, Kanada, Jaimini, Narada, Panini, Marichi and many others we might mention, to be astonished at their identity of conceptions, an identity that upon any other theory than that of a derivation of the younger philosophical schools of the West from the older ones of the East would be simply miraculous. The human mind is certainly capable of evolving like ideas in different ages, just as humanity produces for itself in each generation the teachers, rulers, warriors and artisans it needs. But that the views of the Aryan sages should be so identical with those of the latter Greek and Roman philosophers as to seem as if the latter were to the former like the reflection of an object in a mirror to the object itself, without an actual physical transmission of teachers or books from the East to the West, is something opposed to common sense. And this again corroborates our convictions that the old Egyptians were emigrants from India; nearly all the famous ancient philosophers had been to Egypt to learn her wisdom from the Jewish Moses to the Greek Plato. —*Theosophist*, March 1881, P. 129.

PICKET, observes :—

Sanskrit a language, par excellence

" The Sanskrit is the most beautiful perhaps of all languages, the language already perfected to a very high degree. "

—*Origin of Indo-Europeans*, P. 12.

PHILLIPS, G., PROFESSOR, says :—

Western origin of Chiniese civilization.

" The maritime intercourse of India with China dates from a much earlier period, from about 680 B. C, when the sea traders of the Indian ocean whose chiefs were Hindus founded a colony called Lang-ga, after Indian name Lanka of Ceylon, about the present

Gulf of Kiao-tchoa, where they arrived in vessels having the prows shaped like the heads of birds or animals after the patterns specified in the Yukti-Kalpataru and exemplified in the ships and boats of old Indian arts. These Indian colonists had, however, to retire before the gradual advance of the Chinese till they became merged in the kingdom of Cambodia, founded by Hindus in the Indo-Chinese peninsula about the first century A. D. But throughout this period the monopoly of the sea-borne trade of China was in their hands, and the articles of this trade were the well-known Indian products such as rubies, pearls, sugar, aromatics, peacocks, corals and the like. "

—*J. R. A. S.*, 1865, P. 525.

POCOCKE, E., author of *India in Greece or Truth in Mythology*, says :—

Ethiopians, a colony from India.

" Philostratus introduces the Brahmin Iarchus by stating to his auditor that the Ethiopians were originally an Indian race compelled to leave India for the impurity contracted by slaying a certain monarch to whom they owed allegiance.

—*India in Greece*, P. 200.

Says he :—

Ethiopians, originally Indians.

" In Philostratus an Egyptian is made to remark that he had heard from his father that the Indians were the wisest of man, and that the Ethiopians, a colony of the Indians, preserved the wisdom and usage of their ancient origin. We find the same assertion made at a later period, in the third century, by Julius Africanus from whom it has been preserved by Eusebius and Syncellus." —*India in Greece*, P. 205.

Says he :—

India in Greece.

" Now the whole of this society in Greece, civil and military, must strike one as being eminently Asiatic, much of it specially Indian. Such it undoubtedly is; and I shall demonstrate that these evidences were but the attendant tokens of an Indian Colonisation with its corresponding religion and language. I shall exhibit dynasties disappearing from Western India, to appear again in Greece; Clans, whose martial fame is still recorded in the faithful chronicles of North Western India, as the gallant bands who fought upon the plains of Troy; and, in fact, the whole of Greece from the era of the supposed Godships, Poseidon and Zeus, down to the close of the Trojan war, as being Indian in language, sentiment and religion and in the arts of peace and war. Much I shall, I doubt not, incontestably establish, much must be left to a future period. Yet that which is granted as fairly wrought out, may stand as an earnest of the correctness of the principle by which these results have been produced." —P. 12.

Says he :—

" The early civilization, the early arts, the indubitably early literature of India are equally the civilization the arts and literature of Egypt and of Greece, for geographical evidences conjoined to historical fact and religious practices, now prove beyond all dout that the two latter countries are the colonies of the former."

—*India in Greece*, p. 74.

Says he:—

Indian colony abroad.

"The ancient map of Persia, Colches, and Armenia, is obsolutely full of the most distinct and startling evidences of Indian colonisation, and, what is more astonishing, practically evinces, in the most powerful manner, the length of several main points in two great Indian poems, the Ramayan and Mahabharat. The whole map is positively nothing less than a journal of emigration on the most gigantic scale. But alas! unfortunately for history, the Greeks of antiquity, like the French of the present day, so completely made their own language, the language of the civilized world, and by their graceful and insinuating manner so confirmed this advantage, that they had few or no inducements to become philologists not even to trace the origin of their own language or to acquire that of another nation. Perhaps the only exception to this failing is contained in the record of the Homerid of Chios, in his hymn on the festivities of Delos, in which the Ionians (Yavanas) are represented as expert linguists. The attempts of Plato in his Cratylus, those of Varro in his essay on the etymological sources of the Roman language, are replete with the most singular puerilities."

—*India in Greece*, p. 47.

PRINCEP, J., says:—

Religion.

" The Buddhists of the West accepting Christianity on its first announcement at once introduced the rites and observances which for centuries had already existed in India. From that coutry Christianity derived its monarchical institutions, its forms of ritual and church service, its councils or convocations to settle schisms on points of faith, its worship of relics and working of miracles through them and much of the discipline and of the dress of the clergy even to the shaven heads of the monks and friars."

—Princep's *Mangolia and Tartary.*

RAGOZINE, ZENAIDE A., says :—

Rigveda.

" The Rigveda is the book of Books and is beyond a shadow of doubt the oldest book of the Aryan family of nations. "

—*Vedic India*, p. 114.

RICE, EDWARD P., says :—

India's greatness.

" Now section of the population of India can afford to neglect her ancient heritage. The treasures of knowledg, wisdom and beauty which India contains are too precious to be lost. Every citizen of India needs to use them if he is to be cultured modern Indian. "

ROBERTSON, DR. WILLIAM, Principal of the University of Scotland, says :—

Wisdom of the East.

" The original station allotted to man by his Creator, was in the mild and fertile regions of the East. There the human race began its career of improvement; and from the remains of Sciences which were anciently cultivated, as well as of arts which were anciently exercised in India, we may conclude it to be one of the first countries in which men made any considerable progress in that career. The wisdom of the East was early celebrated; and its productions were early in request among distant nations. " —*An Historical Disquisition Concening Ancient India*, P. 2.

ROLLAND, M. ROMAIN, the Great Man of France, says :—

Spiritual development and greatness of India.

" If there is one place on the face of the earth where all the dreams of living man have found a home from the very earliest days when man began the dream of existence, it is India. Her unique privilege, as Barth (in his *Religions of India*, 1879) has shown with great clearness, has been that of a great elder sister, whose spiritual development, an autonomous flower continuously growing throughout the Methuselah–long life of the peoples, has never been interrupted. For more than 30 centuries the tree of vision, with all its thousand branches and their millions of wtigs, has sprung from the torrid land, the burning womb of the Gods. It renews itself tirelessly, showing no sings of decay; all kinds of fruit ripen upon its boughs at the same time; side by side are found all kinds of Gods from the most savage to the highest—to the formless God, the Unnameable, the Boundless one. Always the same tree. And the substance and thought of its interlaced branches, through which the same sap runs, have been closely knit together, that from root to topmost twig the whole tree is vibrant, like the mast of the great ship of the Earth, and it sings one great symphony, composed of the thousand voices and the thousand faiths of mankind. Its polyphony, discordant and confused at first to unaccustomed ears, discovers to the trained ear its secret hierarchy and great hidden form. Moreover, those who have once heard it, can no longer be satisfied with the rude and artificial order imposed amid desolation by Western reason and its faith or faiths, all equally tyrannical and mutually contradictory. What doth it profit a man to reign ever a world for the most part enslaved, debased or destroyed ? Better to reign over life, comprehended, reverenced and embraced as one great whole, wherein he must learn how to co-ordinate its opposing forces in an exact equilibrium. "

—*Prophets of the New India, Prelude* p. 5

Says Romain Rolland about Sir J. C. Bose :—

India can still teach the west

" Others may proclaim you as a scientific genius, but I acclaim you as a seer. You have wrung from the silent plants their secrets and made us hear their eternal monologue. I celebrate in you a hero of spirit who as Kshatriya has conquered the realm ol the unknown. I salute you as the beneficent magician who has united the oriental spirit with the exact objective methods of the West. You have made us enter into the kingdom of the universe of the silent life which till yesterday was thought as dead and buried in the night. It is clear that in the course of this country, India without sacrificing anything of the richness of her profound soul, will co-operate with the intellectual of Europe to advance greatly the knowledge of nature for the glory of Atman i. e. the universal soul. "

SCHLEGEL, AUGUSTUS, the Great German Philosopher, says :—

Granduer of India

" India is pre-eminently distinguished for the many traits of original grandeur of thought and of the wonderful remains of immediate knowledge. "

—*History of Literature*, p. 126.

Says he:—

Knowledge of God.

" It cannot be denied that the early Indians possessed a knowledge of the God. All their writings are replete with sentiments and expressions, noble. clear, severely

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grand, as deeply conceived in any human language in which men have spoken of their God."

—*Wisdom of the Ancient Indians.*

Says he :—

Philosophy of the Hindus.

" Even the loftiest philosophy of the Europeans, the idealism of reason as is set forth by Greek philosophers appears in comparison with the abundant light and vigour of Oriental idealism like a feeble promethean spark in the full flood of heavenly glory of the noon-day sun faltering and feeble and ever ready to be extinguished. " *History of Literature.*

SEEGOR Mr. W. TULLY in an article on the Vital value in the Hindu God idea in the *Hibbert Journal.* frankly admits that the Hindu's idea is much more highly developed than that of modern Christianity, and concludes:—

Religion.

" Enough has been said to suggest the probability, that the Hindu conceptions regarding the 'self' are just what the Occident needs and must appropriate if it is to see through life's falsities and lay hold of its spiritual realities. If the term Christian must be retained, let it be preserved in a form that will serve the purpose of doing away with the puerile ecclesiasticism– namely Neo-Christian. The latter-day influx of Orientalism among us is preparing the way for a fusion of its purer elements with Western individua–

lism, and the outcome that may be looked for is the religion of the Divine self the most hopeful and national of all methods of overcoming the sways of the senses with the sways of the spirit. "

SEELEY, PROFESSOR, says:-

Civilization of the Hindus

" Perhaps no race has shown a greater aptitude for civilization. Its customs grew into laws and were consolidated in codes. It imagined the division of labour. It created poetry and philosophy and the beginnings of science. So far then it resembled those gifted races which created our own civilization. —*Expansion of England*, P. 241

Says he :—

Civilization of the Hindus.

" We British people are not cleverer than the Hindu: our minds are not richer or larger than his; we cannot astonish him, as we astonish the barbarian, by putting before him ideals that he never dreampt of. He can match from his poetry our sublimest thoughts; even our science perhaps has few conceptions that are altogether novel to him.

—*Expansion of England, Edition* 1890.

SHOPENHAUR, the great German Philosopher, says :—

Study of the Upanishads.

" In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death."

—*The Upanishads, Introduction,* P. 61 .

SLEEMAN, COLONEL, says:—

Truthful character of the Hindus.

" I have had before me hundreds of cases in which a man's property, liberty and life has depended upon his telling a lie and he has refused to tell it. "

—*Mill's History of India*, Vol. I, P. 523.

SMITH, VINCENT, DOCTOR, says:—

Greatness of the Indian people.

" The men of old time in India did deeds worthy of remembrance and deserving of rescue from oblivion in which they have been buried for so many centuries. "

—*Early History of India*, Ed.1908, P.3.

Says he :—

Civilization of the Hindus.

" Nothing in the legislation of Chandragupta is more astonishing to the observer, than this registration of Births and Deaths. And it is impossible to imagine an old fashioned Raja feeling anxious that birth and death among both high and low might not be concealed. Even the Anglo-Indian administration with its complex organization and European notions of the value of statistical information did not attempt the collection of Vital statistics until very recent times, and always has experienced great difficulty in securing reasonable accuracy in the figures. "

—*Early History of India*, 1900, P. 126.

Says he :—

Civilization of the Hindus.

" The review of the civil and military administration during the region of Chandragupta, proves clearly that northern India in the time of Alexander the great had attained to a high degree of civilization, which must have been the product of evolution continued through many centuries. "

—*Early History of India*, P. 132, Edi. 1900.

Says he :—

Chivalrous nature of the Hindus.

" If the chivalrous nature of the latter-days Hindu had only been tempered with political discretion, India would not have suffered as she has done. The cruel Hun invader in the 6th century Mihirgul, who practised great oppression in the Punjab, when defeated and taken prisoner about 520 A. D. was spared and sent home in the north will all honour by Baladitya, King of Magadha, only to treacherously murder the King of Kashmir and seize the Kingdom. " —*Early History of India*, P. 276.

SNELL, THE HON'BLE MR. MERWIN MERIE, President, Parliament of World's Religions, said on 19-9-1823 :—

Greatness of Hinduism.

" No religious body made so profound an impression upon the Parliament and the American people at large as did Hinduism. And by far the most important and typical of Hinduism was Swamij Vivekananda, who in fact was, beyond question the most popular and influential man in the Parliament. He frequently spoke both on the floor of the Parliament itself and the meetings of the scientific section over which I (Mr. Snell) had the honour to preside, and on all occasions he was more enthusiastically received than any other speaker, Christian or pagan. The people thronged about him wherever he went and hung with eagerness on his every world. The most rigid of orthodox Christians say of him he is indeed a Prince among men. "

SPENDER, J. A., Editor of the Westminister Gazette, in his recent book *The Changing East*, says :—

India's Greatness.

" There is no Eastern country which has so many talented men, in so many walks of life as India. It may surprise Englishmen to hear it but many Indians seriously express the opinion that the Indian is mentally the superior of the white men. " —Ed. 1927, p. 23.

SOLVYNS, F. BALTAZAR, a French author who in 1811 wrote a book *Les Hindous* in the introduction of which he says :—

Indians new how to build vessels.

" In ancient times, the Indians excelled in the art of constructing vessels, and the present Hindus can, in this respect, still offer models to Europe, so much so, that the English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shiping. The Indian vessels unite elegance and utility and are models of patience and fine workmanship."

TAKA KASU, a Japanese savant, says :—

Indian Colonies.

"The whole coast of farther India from Suvarna Bhumi or Burma to China, and also of the island of the Malay Archipelago, was studded with Indian colonies and naval stations, which ocean–liners regularly plying in the Eastern waters between India and China constantly used as convenient halting places. It sing (the Chinese traveller) refers to more than ten such colonies where Indian manners,customs and religious practices prevailed together with Sanskrit learning. These were Shribhoja (Pelambang) in Sumatra, Kaling in Java, Mahasin in Borneo (Barhinadwipa) and the islands of Bali, Bhojapara etc., which had all Indian names and afforded to Chinese pilgrims to India a good preparatory training. In these colonies or naval stations passengers often changed their ships though many would come direct to Bengal like Itsing who disembarked at the port of Tamralipti while others would halt at Ceylon, to reship themselves for Bengal, like Fa Hien."

—*What Japan Owes* to *India* ? The Journol of the IndoJapanese Association, Janaury 1910.

Says he :—

Influence of India on Japan.

" But I should like to emphasize the fact that the influence of India, material and intellectual, must have been much greater in an earlier period than we at present consider to have been the case. There were, for instance, several Indians, whom the Kuroshivo current, washing almost the whole Southern coast, brought to the Japanese shore. It cannot be denied that several Indians came to Japan, especially in view of so many Indians finding their way to China by sea. A Brahmin Bodhisen Bharadvaja known generally as the Brahmin Bishop came with another priest from India via Champa (Kochin China) to Osaka, then to Nara where they met another Indian ascetic and taught Sanskrit to the Japanese. His monastery and tombstone with a written eulogy still exist at Nara. The official records of Japan described how cotton was introduced in Japan by 2 Indians who reached Japan in July 799 and April 800 A. D. "

Vide '*What Japan Owes to India*' in the Journal of the Indo-Japanese Association for January 1910; vide also '*India and Japan in Ancient Times*' by Rev. Daito Shimaji in the Journal of the Indo–Japan Association for January 1910.

TAYLOR, MEADOWS. COLONEL, says:—

Buddhism in Britain.

" Buddhism many have been preached in Britain as it was in Greece. "

—*History of India*, P.51.

TAYLOR, DR. COOKE, says :—

Egypt, a colony from India.

" There is certainly evidence of small colonies having come from the mouth of the Indus to the shores of Afrioa and penetrated thence to the Nile (Indus was also called Neela नीला or Nile) south of the Egyptian frontiers. The institution of castes, Egypt had in common with the Hindus. The priests and warriors were the most honourable, next to them ranked the agriculturists, the merchants and mariners and the artisans, the lowest caste was that of the shepherds and every shepherd was an abomination of the Egyptians. "—*Manual of Ancient History*, p. 11.

Says he :—

India in Egypt.

" As in Aryavarta, so in Egypt, the religion and Government were also interdependent and intimately blended during the Hindu rule of Egypt. The priestly class was in the forefront in all important matters. The belief in the transmigration of souls was certainly imported from Aryavarta. Agriculture, trades and professions were hereditary as exclusive dedication of families to separate employments ensured perfection in the arts. Women were honoured as in ancient India and respect was paid to old age and rank. " —*Ancient History*, P, 17

TAYLOR, W. C., Says :—

Importance of Sanskrit

" It was an astounding discovery that Hindusthan, a land over which so many conquerors had passed in wrath, and left their footprints as they went, possessed, in spite of the changes of realm and changes of time, a language of unrivalled richness and variety; a language the parent of all those dialects that Europe has fondly called classical—the source alike of Greek flexibility and Roman strength. A philosophy, compared with which in point of age the lessons of Pythagoras are but of yesterday; and in point of daring speculation, Plato's boldest efforts were tame and commonplace. A poetry more purely intellectual that any of those of which we had before any conception; and systems of science whose antiquity baffled all powers of astronomical calculation. This literature, with all its colossal proportions, which can scarcely be described without the semblance of bombast and exaggeration, claimed of course a place for itself—'it stood alone, and it was able to stand alone.' To acquire the mastery of this language is almost the labour of a life; its literature seems exhaustless. The utmost stretch of imagination can scarce comprehend its boundless mythology (पौराणिक कथा. गाथासंग्रह). Its philosophy (तत्वज्ञान) has touched upon every metaphysical (अतींद्रिय विद्येचा, अध्यात्म विद्येचा) difficulty; its legislation is as varied as the castes for which it was designed. "

India in Greece, P. 392.

THOMAS, E. W., Librarian, India Office, says :—

Advanced civilization of India.

"I can testify to the great value of the work; which sheds more light upon the realities of ancient India, especially as concerns administration, law, trade, war and peace, than any text which we possess, and which will enrich our lexica with an immense accession of technical and other expressions belonging to all departments of life." —*J. R. A. S.*, P. 466.

THORNTON, says :—

Greatness of India.

"The ancient state of India, must have been one of extraordin ary magnificence."

—*History of British India.*

Says he :—

"Ere yet the pyramids looked down upon the Valley of the Nile—when Greece and Italy, these cradles of Modern civilization, housed only the tenants of the wilderness, India was the seat of wealth and granduer."

—*History of British India*, Vol. I, P. 2.

Says he :—

"The Hindus are indisputably entitled to rank among the most ancient of existing nations, as well as among those most early and most rapidly civilized."

TROYER, CAPTAIN, says :—

Advanced civilization of India.

"I cannot refuse credence to this fact, viz. that great states, highly advanced in civilization existed at least three thousand years before our era. It is beyond that limit that I look for Rama, the hero of the Ramayan. " —*Captain Troyer's Memoirs*, P. 54.

TODD, COLONEL JAMES, author of the Annals and Antiquities of Rajasthan, says ;—

Had the Hindus no History ?

" If we consider the political changes and convulsions which have happened in Hindusthan since Mahomad's invasions, and the intolerant begotry of many of his successors, we shall be able to account for the paucity of its national works on history, without being driven to the improbable conclusion, that the Hindus were ignorant of an art which has been cultivated in other countries from almost the early ages. It is to be imagined that a nation so highly civilized as the Hindus, amongst whom the exact sciences flourished in perfection, by whom the fine arts, architecture, sculpture, poetry, music, were not only cultivated, but taught and defined by the nicest and most elaborate rules, were totally unacquianted with the simple art of recording the characters of their princes and the acts of their reigns ? Where such traces of mind exist, we can hardly believe that there was a want of competent recorders of events, which synchronical authorities tell us were worthy of commemoration. The cities of Hastinapur and Indraprastha, of Anhalwara and Somnath, the triumphal columns of Delhi and Chitore, the shrines of Aboo and Girnar, the cave temples of Elephanta and Ellora are so many attestations of the same fact; nor can we imagine that the age in which these works were created was without an historian."

—*Tod's Rajasthan*, Vol. I, p. 6.

Says he :—

Germans.

" The first habit of the Germans, " says **Tacitus**, " on rising was ablution which must have been of Eastern origin and not of the cold climate of Germany, as also, the loose flowing robe, the long and braided hair tied in a knot at the top of the head so emblematic of the Brahmins. "

Tod's Rajasthan, Vol. I, p. 63.

WARD, Reverend, says :—

Learning of the Hindus.

" No reasonable person will deny to the Hindus of former times the praise of very extensive learning. The variety of subjects upon which they wrote prove that almost every science was cultivated among them. The manner also in which they treated these subjects, proves that the Hindu learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law-books are studied the more will the enquirer be convinced of the depth of wisdom possessed by the authors. "

—Ward's *Antiquity of Hindusthan*, Conclusion, Vol. IV.

Says he :—

Philosophy and Religion of the Hindus.

" Their (Hindus') philosophy and religion still prevail over the greatest portion of the globe, that it is Hinduism which regulates the forms of worship and modes of thinking and feeling and acting throghout Japan, China, Tartary, Hindusthan, the Burma empire, Siam, Ceylon etc. "

—*Mythology of the Hindus*, Preface, p. 18.

WEBER, PROFESSOR, says :—

Antiquities of Indian literature.

" We are fully justified in regarding the literature of India as the most ancient literature, of which written records on an extensive scale have been handed down to us. " —*History of Indian Literature*, 1882, p. 4.

Says he :—

Position of women in India in the Vedic period.

" The free position held by women of the Vedic period, is remarkable. We find songs of the most exquisite kind attributed to poetesses and queens among whom the daughter of Atri appears in the foremost rank. We must, at any rate, assume among the Brahmans of this period a very stirring intellectual life, in which even the women took an active part and which account still further for the superiority maintained and exercised by the Brahmans over the rest of the people. Brahmans who with lively emulation carry on their enquiries into the highest questions the human mind can propound, women who with enthusiastic ardour plunge into the mysteries of speculation impressing and astonishing men by the depth and loftiness of their opinions and who solve the questions proposed to them on sacred subjects." —*History of Indian Literature*, p. 21.

Says he :—

Surgery of the Hindus.

"In surgery too, the Indians seem to have attained a special proficiency, and in this department European surgeons might, perhaps, even at the present day still, learn something from them, as indeed they have already borrowed from them the operation of rhinoplasty."

—*History of Indian Literature*, p. 270.

WILLIAMS, PROFESSOR MONIER, says :—

India.

"It will not, of course, be supposed that in our Eastern Empire, we have to deal with ordinary races of men. We are not there brought in contact with savage tribes who melt away before the superior force and intelligence of Europeans. Rather are we placed in the midst of great and ancient peoples, who, some of them tracing back their origin to the same stock as ourselves, attaind a high degree of civilization, when our forefathers were barbarians, and had a polished language, a cultivated literature, and abstruse systems of philosophy, centuries before English existed even in name."

—*Indian Wisdom*, *Introduction*, p. 16, 1875.

Says he :—

Religiousness of the Hindus.

"I have found no people in Europe more religious, none more patiently persevering in common duties."

Modern India and the Indians, p. 88.

Says he :—

Respect for elders.

"Contrast with the respectful tone of the Hindu children towards their parents the harsh manner in which Telemachus generally speaks to his mother. Filial respect and affection is quite as noteworthy a feature in the Hindu character now as in ancient times. I have been assured by Indian officers that it is common for unmarried soldiers to stint themselves almost to starvation point, that they may send money to their aged parents.

In this the Hindu's might teach us a lesson."

—*Indian Epic Poetry*, pp. 57-58.

Says he :—

Religious system of Hindus.

"A system which is in some respects almost identical with that thought out by Spinoza and the profoundest thinkers of modern Europe. Indeed, if you will pardon the anachronism, the Hindus were Spinozas more than two thousand years before the existence of Spinoza, and Darwinians many centuries before Darwin, and Evolutionists many centuries before the doctrines of Evolution had been accepted by the Huxleys of our time, and before any word like Evolution existed in any language of the world."

(*The Religion of the Hindus—The Indian Magazine and Review*, No. 249, September 1891

WILSON, PROFESSOR H. H., says:—

Vedic people.

" The Vedic people were a manufacturing people; for the art of weaving, labours of the carpenter and the fabrication of golden and iron mail, are attended to; and what is more remarkable, they were a maritime and merchantile people. We have merchants described as pressing earnestly on board ship for the sake of gain सन्ति धनमिच्छन्तो वणिजः and we have a naval expedition against a foreign island or continent frustrated by a shipwreck." —*Rigveda Samhita*, Introduction, p.41.

WOODROFF, JUSTICE SIR JOHN, High Court Judge, Calcutta, says:—

Effect of foreign domination.

" A cultural conquest means the subjection and, may be, destruction of the psychic चिच्छक्तिविषयक possessions of the racial soul which is then transformed into the nature of that of the victor. Lan-

guage affords a notable example of such cultural dominance. **A people who abandon or who are compelled to abandon their language for that of another lose themselves.** Language is the means by which cultural ideas are expressed and handed on. There are certain ideas and feelings which can be expressed by particular languages alone. There are many terms in Sanskrit for which it is impossible to find an adequate English translation. **In short, only a race's own language can express its soul.**"
—*Is India Civilized* ? page 50.

Says he :—

" Those who speak a foreign tongue will tend to think foreign thoughts; those who think in foreign thoughts will have foreign aims and tend to adopt foreign ways and so forth. For these reasons dominant peoples have sought to impose their language on subject races as the completion of their conquest. Dominating races must necessarily affect others. Those who complain of it waste their time in what is futile. **Instead of complaint they should maintain themselves and their own. Failure to do so is the biological sin. What fails to find defenders is not worth preservation.** Nothing is ever wholly and lastingly lost which is worth such preservation. What is absorbed is without the value which attaches to that which has the power to independently exist."
—*Is India Civilized* ? pp. 51–52.

Says he :—

" In every stage there must be strength and power;

Indian Civilization.

a will which determines its end; a will for self; a will for self and others; or a will for others at the cost of oneself. Be ever strong, meanwhile and until the world as as a whole has advanced beyond the era of conflict, each people must at least defend itself against agression and shed that manliness without which our common human nature is disgraced. Without such defence the guardians of the great Eastern tradition are in peril from 'the dark efficient and terrible west.' Where can be found a finer saying than 'To do good to others is the highest religion.' This is civilization and India has evolved it."

—*Is India Civilized*? pp. 100, 101.

Says he :—

Indian culture.

"In writing then of Indian Culture I have in mind not any soiled or hybrid developments of time, but the principles of the civilization of old India, with its धर्म, देवता and गोमाता—a civilization in its depths profound, on its surface a pageant of antique beauty—the civilization of India of the Hindus." —*Is India Civilized*? Foreword, p. 11.

Says he :—

India's culture and civilization.

"India is not dead. On the contrary it has survived all the great empires which were its contemporaries in past ages. Egypt, Persia, Babylon, Greece and Rome live only in their influence upon the civilizations which succeeded them. India is yet alive though not fully awake to-day. It is precisely because it is a living force, that provokes antagonism from those who dislike or fear its culture. Does any one now fume against, or ridicule the life and morals of Egypt or Babylon ? They and other past civilizations are left, as things which are dead and gone, to the scientific dissection of the cool historian. But when touching India, even scholars cannot be impartial. Why ? Because, India is not the subject of mere academic talk, but is a living force. India is still feared where she is not loved. Why again ? Precisely because she lives. Because she is still potentially powerful to impose her ideas upon the world. She is still an antagonist to be reckoned with in the coflict of cultures. Why has she, with her civilization so unique, so different from any other East or West, been preserved ? **India lives because of the world purpose which she has to fulfil; because the world will be enriched by what she can give to it. The Indian youth of today are the custodians. Proud of their guardianship, let them cast aside false shame of themselves and of their own, as also all fear and sloth.**"

Adress at the sixth anniversary meeting of Friends Union Club, Calcutta. 30-5-1916.

Says he :—

Loss of faith in one's religion and its effect on the people.

" Indian religion has in the past been mainly learnt where it has been learnt at all, from the Mother. (धर्माचीं तत्त्वें आईपासून शिकविलीं जात). As the Schools and Universities have hirherto ignored it, the youhful mind has followed its teacher's example. For the sake in part of cheapness, and also in part of efficiency, Indian boys are sent to missionary schools or schools conducted by Christians, from which some students have returned to their homes in the belief that their parents were 'dark heathens.' In this way the Indian Dharma is being lost and often no other definite conception of life and its duties has been acquired in its stead. Many of these so-called educated men have shown themselves ignorant of and indifferent to the principles and practices of their country's religion. If it be replied that these are not taught in the state schools, **those who have any regard for their religion should either insist upon a change in this respect or start schools of their own,** Thus on the whole the influences at work have not been and under the circumstances probably could not have been **such as to encourage the propagation of Indian civilization.** One of the worst effects is the vulgarization of the refined Indian life as it existed in ancient times. **I cannot think it good for India that it should altogether surrender its distinctive self.** Others have cooperated in this work besides the state, namely, missionaries, by spreading Christian and Western ideas; and lay writers and others who believe that the acceptance of Western principles of civilization will be for the good of this country as of their own. All these forces, whether official or private, will work, if not opposed, for the cultural assimilation of Indian to English civilization. It is obvious that, whilst in this the English are carrying out their Dharma, India has a Dharma of her own to follow. For, unless she admits that her civilization is without value, and is ready to throw it on the scrap heap of things past and gone, she must uphold it. It is nothing to her whether it be more politically advantageous to her Western Rulers that she should liken herself to them or not. This is not hers but their concern. As the Geeta says: " Better one's own Dharma than that of another however exalted. " A good result is not likely to be attained if India wholly surrenders her soul to foreign influences unless we assume (as I do not) that those influences are entirely good; and that Indian culture is so worthless that there is nothing to be done but to get rid of it as speedily as possible. Political freedom is nothing for those who have lost their souls and that spiritual autonomy (Swarajya Siddhi, the shastra calls it) which is the greatest of possessions. It has been rightly said that the saying, " For what is a man advantaged if he gains the whole world and lose himself or be cast away' applies not only to the individual but the Racial soul.. This self-maintenance of Indian civilization is also for the world's good. Its further advance depends on the guarding of all its spiritual and cultural wealth, not by the neglect or abandonment of any of it. The universe is the body of Lord and every fraction of it is as such sacred. **In the light of this idea when once fully grasped it will be seen that whilst it is the duty of each man and each people to uphold sincerely and with right motive their selves and their interests, it is not their own good but that of the world which they thus under the guidance of Ishvara ultimately serve.** "

— *Is India Civilized*, pp. 82 to 86.

ZETLAND, MARQUESS of, formerly Lord RONALDSHAY, Governor of Bengal, writing on " *The Splendour That Was Hind* ", a work of Prof. K. T. Shah, says :— " Ayodhya, the capital of the Reghus; Pataliputra, the seat of Government of the famous Mauryan line; and speeding down the centuries— Vijayanagar, a Hindu capital whose beauty was such as to surprise Abdul Razak– the Persian— into declaring that neither the pupil of the eye had ever seen a place like it, nor the ear of intelligence been informed that there existed anything to equal it in the world. "

Splendour that was Hind

" From the earliest days, India has been a land of Saints and Heroes...It has the curiously Regular Rhythm with which the greatness of India as an Empire has ebbed and flowed. From the decline of the Mauryas, we have to wait a hundred and fifty yeary for Kanishka before India rises once more on a wave of Imperial greatness ; and from the death of Kanishka a further two centuries, before the coming of the Guptas ushered in a Golden age, in the story of Indian state-craft, literature, and art. And so the tale unfolds in alternating periods of flowering and decay, until 1,000 years after Christ a new turn is given to Indian History with the advent of Islam. " But the greatness of India is not to be found solely nor even mainly in the achievements of her warriors and kings. The genius of the Indian peoples has found its happiest, and perhaps its highest, expression in literature, philosophy, and... the reader will find spread before him the gradual evolution of Indian, culture from its earliest ascertained beginnings, in the archaic Sanskrit of the Vedic hymns. From poetry and drama Prof. Shah passes on to philosophy and religion. So many and so fine spun are the webs woven by the speculative minds of India round the great central doctrine of the Hindu peoples—that of Karma and Re-birth—. But, congenial though ... metaphysics always, to the meditative Indian mind, other mental sciences were not neglected, and Prof. Shah next indulges in the survey of languages and political economy. And here his attention is rightly drawn to that mine of information on social political organization of the times, the Arthashastra of Kautilya. "

" Perhaps the aspect of Indian civilization on which the average Westerner is least instructed is the extent and richness of its culture. The man who reads Prof. Shah's pages will thereafter have no excuse for pleading ignorance on this score. And herein lies the special value of his book. "

" No one who knows anything of India at all, is unaware of her achievements in such arts as architecture and sculpture. Proof of her proficiency in these respects meets the eye of the visitor at every turn. Prof. Shah ignores neither the greatness of her master builders nor the genius of her artists, by displaying the many other arts and sciences, in which from time to time her peoples have excelled. For the standard attained to by Indians in bygone days in the sphere of industry and commerce, he is able to call in as witnesses to their skill in metal working those remarkable iron pillars of Delhi and Dhar, which prove conclusively that centuries ago, iron was wrought and welded in India on a scale which has become possible only in very recent times in the largest foundries of the West. Thus the varied achievements of many centuries have gone to the making of the splendour that was Hind. "

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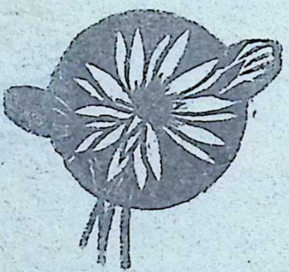

'INDIA- THE PARADISE ON EARTH !'

" It is not for nothing that this ancient land of ours has been chosen by the all-wise Providence to be the birthplace of a Vālmīki and a Vyāsa, of a Kalidas and a Bhavabhuti, of a Shankaracharya and a Ramanuja, of a Nagarjuna and a Yashodhara, of a Varahamihira and a Bhaskara and last but not least: of a Rammohan and a Vivekanand. You, young men of the rising generation will not, I trust, fail to play your part. As in the glorious palmy days of old, so in the days to come it will depend upon you whether or not our dear Motherland is to hold her head aloft and secure for herself a recognised place in the comity of nations. "—*Essays and Discourses* by Dr. P. C. Ray, page 89.

* * *

" India in the past was a land flowing with milk and honey. It had become the veritable land of Paradise not only for her own children but for her admirers. She captivated the attraction of all. The echo of her paradistic condition reverberated through the uplands and high mountain ranges of Asia down the whispering galleries of the West and on the rebound– it got materialised long after decay and degeneracy had overpowered her children, in the Imperial Mogul Delhi, where it came to be inscribed on the walls of her Dewany Khas in bejewelled Persian character: 'If there be Paradise on Earth : It is here. It is here. It is here'. "— The Decline and Fall of the Hindus by S. C. Mookarjee, p. 3.

स्कैन्ड/ Scanned